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TO OUR READERS.

Our readers will find much in the present number of our Magazine to interest them.

It will be our aim to give short articles whenever it is practicable. Occasionally, however, we shall have to give those of considerable length, especially in the case of documents of importance that cannot be abridged without injuring the effect which they ought to produce. There is an instance of this sort in the present number. The "Allocution" of the Pope in relation to New Granada is a very important paper, every word of which ought to be read by all those who desire to be well informed respecting the state of things in the Papal world.

Perhaps it may not be amiss to say, once for all, that we wish to make this Magazine (the only one in our country devoted exclusively to the work of GOD in the Papal world) a valuable vehicle of information for the more than two thousand ministers of the Gospel who receive it; for they are the men to whom the Church and the world must look for proper instruction, and enlightened action, in regard to all that concerns Popery and its overthrow. If any of our readers should sometimes find articles which may not interest them—whether on account of length or otherwise,—let them not hastily condemn the plan on which this periodical is conducted, for these same articles may be of great value, as well as interest, to another class of the friends and promoters of the Cause.

We give a large space in this number to the case of the Persecuted in Tuscany, because the state of things in that land, and the condition of these dear children of GOD demand it.

THE GERMAN POPULATION OF OUR LARGE CITIES:

WHAT IS TO BE DONE FOR IT?

On this momentous subject, and in answer to this great inquiry, we beg leave to call the attention of our readers to the following article. It consists of extracts from a communication made to us by the excellent German Missionary, in the city of New-York, who is gathering a congregation of his fellow countrymen, in the church edifice which was recently occupied by the "Brainerd Church" (Presbyterian) in Rivington-street. Mr. Toelké has certainly great reason to feel encouraged in this important undertaking, and so has the *American Home Missionary Society*, which sustains him. We have no doubt that the Board of our American and Foreign Christian Union will cheerfully aid, so far as to employ the young man as a missionary, or missionary-colporteur, to whom Mr. Toelké refers.

We beg our readers to ponder well the statements contained in this communication. It may be that the number of Germans in the city and vicinity of New-York is over-estimated, as the number of Germans in the United States very often is; but that, however, is of little consequence. There is no possibility of denying that a great German population is accumulating in this city and its neighborhood, as well as in Boston, Cincinnati, St. Louis, Pittsburgh, Rochester, Cleveland, New Orleans, and many other cities in our country. And what a picture does Mr. Toelké draw, and but too truly draw, of that population! Can we doubt that it is high time for our Churches to awake? Those four, or rather five, engines of moral corruption and of death: A BAD PRESS, DRINKING HOUSES, SECRET LODGES, AN INFIDEL PULPIT, and JESUITISM! All are at work, sapping the foundations of Christianity and all virtue. It is indeed high time to awake.

We are glad to see some of the Presbyterian Churches taking hold of the work of evangelizing the German population of New-York. We hope that similar measures will be set on foot in other cities. In this way they may hope to raise up pious German missionaries to do a great work in our country. Our Methodist brethren are greatly in advance of all the other Churches in this good work. There is enough for all to do. A great many faithful ministers and missionaries are needed for the German population of our country, now so rapidly and even fearfully increasing.

But we will not detain our readers longer from Mr. Toelké's in-

teresting communication, which we give almost wholly in his words. The *idioms* which it contains will be easily understood.

"Among the numberless stations in the LORD's vineyard where His messengers are proclaiming salvation, is this field, whereto providence has called me, a new but interesting one. Thousands of German emigrants, arriving at the harbor of this metropolis, salute this continent as their new home. And the prospects are that that emigration will not only continue but increase. Those three or four millions of Germans, who already live in this vast empire may, peradventure, easily draw a like number from their mother country, where of the forty millions, upwards of twenty millions have no proper home, live under the humiliating conviction that even for the sacrifices of toil and labor in the best years of life, they will not be able to gain their own fireside; therefore, for their own and their descendant's welfare, they bid adieu to their home; where the poor man is oppressed, and desires to become an inhabitant of this Union. And though the greatest number of those who arrive here go by different routes Westward, still many, either from choice or necessity, (thousands when they arrive here have not the means to go further,) make this city their residence. The German population here is already very large, and although the exact number cannot be ascertained, it is supposed to be about one hundred thousand. This number has increased vastly within the last ten years, and it will probably increase in proportion during the next ten. This fact shows the great importance of this mission.

"It was not without anxiety that I took the ground, inasmuch as through my former labor here, nine years ago, I became acquainted with the difficulties which obstruct missionary labor. It was known to me that these difficulties had increased, as, since the time of the Revolution in Germany (1848) more irreligous influence has concentrated itself in New-York than in any other city in this country, to which the Germans flock. Yet being convinced that it is the LORD's field, and that souls are His inheritance, I took courage. And I can say, that in the time of my labor I have been encouraged; not that great things have been accomplished, or many souls are led to CHRIST, (such results could not be expected,) but that the LORD has set before us an open door, and some means to work for His name.

"It has been my object to explore the field, gathering as much information as possible about the spiritual condition of my countrymen, and this has to some extent been realized. I have visited, in the course of a year, three thousand families, almost all of them in the part of the city where our church is situated. Of this number, perhaps six hundred are Catholics, one hundred Jews, and three hundred professed Rationalists and Atheists. Even when I was previously informed of their views I went to these classes in order to form a thorough acquaintance. And I can say that in almost all instances

I have met with a friendly reception; and that is much to say, as a great number are estranged from the church. In order to lay the foundation for extensive usefulness in the future, I regard it of high importance to make our cause known to the public, and get access to the people; I therefore aimed to make my visits to every family in the character of a fellow-countryman, a gentleman, and a minister of the Gospel. I expressed my joy, where I found families belonging to an evangelical church, encouraging them to use the means of grace; and those who told me that they were not, and would not be, connected with any church, (a very great number indeed,) I invited to our sanctuary, leaving my card with them. Our meetings show the result of these invitations. The audience on Sunday morning was at first about fifty adults, and slowly increased, until in summer and fall it was from one hundred and fifty to two hundred. In the afternoon the audience has increased from twenty to sixty, and the lecture on Thursday evening, from five to twenty-five. Although this number is small, it must be regarded as a token of good success, as the Germans are not much accustomed to go to church in the afternoon, much less on weekdays; and when we compare our audience with that of other German churches in New-York of older date, we can say it is comparatively large. The more so, if we remember that our audience consists chiefly of hearers who were not in the habit of going to any church, but being brought together from their houses, workshops, promenades and taverns. The Sabbath School, under the superintendence of Mr. Robert, is also in a hopeful condition; from a hundred to a hundred and thirty children are collected there and instructed in English and German. The greater number of these children belong to parents who are not attending church or observing the Lord's day. This church (school) of the young is of much importance; it may be compared to a nursery in an uncultivated region.

"These statements may convey to the friends of this mission an idea of the field and its prospects. On the one hand it shows the small success of the labor expended, yet on the other hand it shows that there *is* success. The builder is joyful, when on a lonely river-bank the first pile of material for building is raised; the future village is seen by his dreaming eye, and the great work will be carried on, he thinks, with vigor. So I feel happy in stating what the Lord has committed to us to do.

"Not long ago I visited a number of those families which are regular in their attendance at our service, and some of these visits were a comfort to my soul. A lady told me that she now understands why it was necessary for Christ to come into this world and die on Calvary; '*it was for me!*' By providential leading, a young family came to our church, after they had happily crossed the ocean; in tender feelings the lady, when she remembered 'sweet home,' was often shedding tears in her lonely room, and she could not tell to her little infant why she wept; a change took place, and now her

tearful eyes, when she reads the bible or the biography of Martin Boos, evince that the SAVIOUR is the precious pearl, wherewith she feels comforted in this new home. A father with his three sons, all grown up, regularly attend our meetings, feeling, as he once said with a smile, 'that is my delight, when I go with my children to the sanctuary and hear the gospel's sound.' As his eyes are getting dim, I procured a large bible for him, and he joyfully carried the treasure home. Such signs of the LORD may be prophetic voices, which sing, that His glory will visit the wilderness, making it bud and blossom as the rose.

"I will hint here also at the mournful aspects of this field. It is evident that Satan has had, and has still, a great dominion over it. The christian name is not abolished, yet faith is forsaken, the SAVIOUR denied. In many thousand houses Latitudinarianism, Rationalism, (the German Rationalism is now not only among the higher classes, but even among the lower, developeing itself into Pantheism, the legitimate consequence) Atheism and Romanism are reigning. I find that out daily, particularly with those who call for help. Last night came a poor but learned man, to convince me that he did not live without GOD and prayer; he recited with tears an ode of Wieland. Said I: 'my friend, *that* even is against the gospel; you will go to hell with it!' Infidelity and Sabbath profanation are raging among my countrymen, like the cholera in the Orient. The prophecy of an Apostle can, in a great measure, be applied to this field: 'The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables.' More than ever is needed obedience to the command: 'Preach the word, be instant in season, out of season.' The Prince of darkness has four infernal engines stationed at different places of this quarter, destined to quench every holy fire, and multitudes are enlisted as his watchmen, the secular press, the legion of drink-shops, the Secret Lodges, and the dreadful pulpit. The thronged and curious events of the times have imparted to thousands of Germans a taste for the newspapers, and there are now, I think, eight German papers edited in New-York, and their general bearing is anti-christian. About the drink-shops we need not say a word, as their influence is well known. More destructive perhaps than the former are the Lodges. They are numerous, and have ostensibly for their chief object the support of the sick, but indirectly they destroy all christian sentiments, and bring from the deep bottom of a sinful heart to the surface Rationalism and Atheism. The Lodge is the great speculation-field of bad spirits. A certain Mr. *****, a deposed minister, is the creator and conservator of many Lodges here, and gives them awful names, as: 'Sons of Hermann, Harugary, Druids,' and as much or little is left from church ceremonies as is given to his performance. GOD speed the time when these hollow river-bank trees

may fall into the floods! The dark pulpit has also its dreadful influence here, and it is particularly the famous Mr. F*****, who entices many every Sunday through his infernal trumpet. Communism is his deity. And hundreds say 'F. is an orator! pity that his character is so base. Every reformer should have a moral character.' But besides these four there is a fifth, a monster, old and new, its destructive result a future will unveil: Jesuitism! Many an old resident of New-York will be surprised, when he passes the magnificent building in Third-street, and sees the steeple of Liguori soaring so high, as its vaults under the floor go so deep, that nobody expected such signs in this age. And many a young resident in this metropolis will in future years, when secrets are unfolded and open things veiled, wonder that the articles from the fabric of Loyola and Lainez are so numerous and wide spread.

"Sometimes when I look upon these discouragements, I feel burdened with anxiety. Still that is not the right stand-point of view. These very discouragements should be converted into encouragements. We should take them as powerful calls to faithful labor, and this without delay. If labor be doubled, energy increased, then victory, victory, whose fruits are immortal, will be on our side. The field is open and ripe for harvest; and in reference to our enemies we have either unfinished portals before us, or broken walls. And here I would bring a wish to the heart of friends who interest themselves in this mission. It will greatly promote our work, if a man would be employed, who in the dress of a colporteur may be working for this church. I know a man who is, I hope, the very man for that purpose. Such work of a pioneer (as I may call it) will make our cause known, will increase our audience and our school; it will make my visits more directly useful, as such a brother will point out the families to me which are disposed to attend our meetings. The preparation for the pulpit takes up so much of my time that I cannot do so much in visiting new families, as I would; and yet visiting must be our great engine, and that engine be in steady motion.

"As so great appeals are made for this mission, I would refrain from bringing up a further request, but it is for the Lord's cause, for the salvation of immortal souls, and that constrains me to speak as in His presence. I hope, as now facts can be laid before the friends who interest themselves in this work, there will be found more friends, who will support this mission, and so this wish may be realized. It is an outlay from the great heavenly bank on earth, and in eternity the gifts will be refunded.

"I will close with a few remarks about the particular importance of this field. In comparison with the native inhabitants very little is done among the Germans. If more christian labor were consecrated to the old and the young, we should see blessed results. These thousands and thousands of immortal souls are also the Saviour's inheritance. Many of them have never

been directed to CHRIST, when they were wandering on the other side of the Atlantic. And now here where they are scattered as sheep without a shepherd, the Great Shepherd bids his friends to seek and lead them to His fold. We are His friends, and we will respond to and share in this angelic work. Temporal good will also result from this enterprise; a moral benefit will it be for the city. The field has an importance for other fields in this land. The standard of the gospel doctrine is unfurled in the German Evangelical Church in this country, but the organization, the government of churches, does not harmonize with it, and this is what we want to see planted and growing. Many a servant of CHRIST desires it, but they think it cannot be accomplished yet. The eyes of good hope, and the eyes of suspicion are already directed to this work in New-York. Should it prove a failure, it would be fatal for the German Church in this land. If it should prosper, it will vanquish opposition, and be an inducement to establish many similar enterprises throughout the land. This mission therefore must be carried on with energy. The operation should be adapted to the extension and situation of the field. In parts of the city where no German church is, meetings should be held on Sunday night and on evenings in the week; it will have some effect to bring people to church, and children to Sabbath Schools. The poorhouse and hospital, where always many Germans are found, should be visited. Among the daily arriving emigrants, in the lower part of the city, something should be done; it will bring those who inquire after a church, into our communion; and then in the vicinity of our church thousands should be visited and revisited. We should go into those Avenues, setting up here and there signboards, which direct the wandering soul to their happy refuge; rearing tents where pilgrims may be collected; and where they may be made to feel the wants of their souls; and through the grace of GOD may ask: 'What must I do to be saved!'

"Sincerely yours,

"HENRY TOELKE."

NEW GRANADA AND THE HOLY SEE:

THE ALLOCUTION OF THE POPE.

We are happy to be able to give the "Allocution" which his Holiness, Pius IX, made in the "Secret Consistory" on the 27th of September, 1852, in relation to the state of things in a sister Republic, in the southern part of our hemisphere. We use the translation of this important document, which appeared in the *Tablet*, the leading Roman Catholic Journal of Ireland. Although this paper is a long one, it will well reward a careful perusal. In the second paragraph

the chief acts of the government of Granada, that have occasioned the holy Father so much "bitter grief," are set forth. 1. The expulsion of the Jesuits and the breaking up of the establishments of the other orders. 2. The encouragement given to those who had taken the monastic vows to break them and return to the ordinary manner of life. 3. The giving of the appointment of parish priests and the regulation of their salaries to the people of each parish, convened in public meeting. 4. The interference of the government in the question of the revenues of the Archbishop and bishops. 5. The introduction of "free education." 6. The liberty given to all to print and publish their opinions on the subject of religion. 7. And finally the liberty granted to any one "*to profess privately and publicly whatever worship he pleases.*"

In the subsequent paragraphs other and very serious measures, some of them carried into effect, and others only as yet proposed, are stated and deplored. We do not wonder that his Holiness is "heavily oppressed," at the state and prospect of things in New Granada. But we will let our readers judge for themselves.

"We this day communicate to you, Venerable Brothers, the most bitter grief, with which we have now for a long time been heavily oppressed, because of the very great and never sufficiently-to-be-lamented evils, wherewith for several years past the Catholic Church in the Republic of New Granada has been in a miserable manner afflicted and harassed. And this we should never have looked for, since all men know with what expressions of special good will this Apostolic See has favored that republic, and with what alacrity our predecessor, Gregory XVI. of happy memory, in order, with all his zeal, to provide for the good of religion and the spiritual advantage of that nation, and to draw closer and closer the links of mutual amity, not only in the first instance recognized the republic itself before all the other regions of America, but also constituted there an Apostolic Nunciature; and we therefore grieve the more that hitherto all the means have failed which were most earnestly applied to that government both by our predecessor aforesaid, and by ourselves, in order to remove the many evils inflicted on the Catholic religion, and to annul the wicked and most unjust laws passed and decreed in that country, by the civil power, to the very great detriment of the Faithful, against the Divine institution of the Church, and its venerable rights and liberty; against the supreme power of this Apostolic See, against the sacred pastors and ecclesiastics. For our predecessor aforesaid became aware that a law had been there promulgated in the month of April, in the year 1845, by which, amongst other things, it is enacted that almost the moment any accu-

sation against Ecclesiastics, or Bishops themselves, has been admitted in the lay tribunals, not only must the Priests of the Lord, and other Clerics, but even Bishops, whom the Holy Spirit has appointed to govern the Church of God, abstain from all exercise of their ministry, and commit to others the discharge of their own office; imprisonment, exile, and other penalties being imposed on those who refused to do this. Wherefore our predecessor himself, without any delay, the same year sent to the President of that republic his letters, in which he vehemently disapproved of that law, worthy as it certainly was of all blame, and, at the same time demanded, with the utmost earnestness, that the said law should be forthwith abrogated, and the rights of the Church be preserved in their integrity. But we, after that, having been raised by the inscrutable judgment of God to this chair of the Prince of the Apostles, took the management of the helm of the whole Church, being in the highest degree desirous to consult for the afflicted affairs of our most holy religion in that country, as early as the year 1847 wrote letters to the President of the said Republic of New Granada. And in these letters, indeed, setting forth how very great was the care and anxiety we felt for that part of the Lord's flock, and with what singular zeal of our paternal affection we desired to apply opportune remedies to heal in that country the bruises of Israel, we vehemently lamented the deplorable condition in which the Church was placed. Nor did we omit in the same letters, among other things, strongly to remonstrate against those two projects of law in particular, by one of which it was proposed, that, without in the least consulting this Apostolic See, tithes should be abolished; and by the other, that emigrants to that country might have the public exercise of their worship, whatsoever it was. And disapproving of the above-mentioned decrees, we again and again insisted that they should never be ratified, and that the Church should enjoy all her rights and full liberty.

"We relied, indeed, on this hope, that it would come to pass that the Republic of New Granada would be willing with ready ears to hearken to these our words, admonitions, expostulations, and complaints, which brake forth from the heart, at once most loving and most afflicted, of the common father of all the faithful. But to the incredible sorrow of our mind, we are compelled to announce to you, that attacks of such a hostile and violent description have been daily more and more, but especially within the last two years, made against the Church of CHRIST, that new and grievous wounds are unceasingly inflicted on the Church herself by the lay power. For not only, Venerable Brothers, were those most unjust laws, of which we have sorrowfully spoken, by no means withdrawn, but others also were made by both the legislative assemblies of that government, by which the most holy rights of the Church and of this Holy See are in a still greater degree violated, assailed, and trampled upon. For among other things, in and from the month

of May last year was promulgated a law against religious orders, which, if piously instituted and rightly administered, are wont to be of great use and ornament to the Christian and civil commonwealth. For by that law is confirmed the expulsion of the religious order of the Society of Jesus, which having been in the first instance called thither and earnestly wished for in the country, was of excellent service there to the Catholic and civil interests; and by the same law it is forbidden to institute in the territory of the Republic of New Granada any society mainly formed by the tie of *passive* obedience, as they call it. Moreover, by the same law aid is promised to all those who wish to abandon the purpose of religious life they have commenced, and to break their solemnvows: and the Venerable Brother, Emmanuel, the most vigilant Archbishop of that Ecclesiastical province, a man who deserves the highest praise from us, and from this Apostolic See, is interdicted from exercising the faculty granted to him from the year 1835 by this Apostolic See, viz. of visiting the religious orders of that country, and of restoring regular discipline. Next, a law was in the same month and year enacted, by which the Ecclesiastical Court is altogether abolished, and it is declared that all causes pertaining to the said court, and even the causes of the Archbishop and Bishops, whether civil or criminal, are to be judged in future before the lay tribunals by the magistrates of the said republic. Afterwards, namely, on the 27th day of the same month of May, in the year 1851, a law was promulgated concerning the nomination of Parish Priests, by which the national assemblies transfer the false and pretended right of nominating the Parish Priests from the President of the said Republic, to a certain parochial meeting devised by them, which they call *cabildo parroquial*, chiefly composed of the fathers of families of each parish, so that when any parish shall have been deprived of its Parish Priest, that meeting may have the power of nominating a new Parish Priest. Moreover, by certain articles of the same law the Prelates are prohibited from receiving any emolument either from the sacred visitation, or on any other grounds; and to the parochial meeting aforesaid is assigned the power of determining and changing, at its pleasure, as well the revenues of the Parish Priests as the expenses necessary for the sacred functions; and other things are enacted whereby the rights of Ecclesiastical property are violated and destroyed. Afterwards, on June 1st, of the same year, 1851, another law was passed by which it is forbidden to confer the Canonical prebends of the cathedral churches, except after the same shall have been decided by a majority of the provincial assemblies of each diocese at their pleasure. Other laws were afterwards promulgated, by which permission was given to all of releasing themselves from the burthen of paying the dues, which constituted the chief part of the Ecclesiastical revenues, on paying half the value to the government; and also the property of the Archiepiscopal Seminary of Santa Fè de Bogota is adjudged to the National

College, and the supreme inspection of the said seminary is assigned to the lay power. Nor must we pass over in silence that by the new constitution of that republic, enacted in these recent times, among other things the right also of free education is defended, and liberty of all kinds is given unto all, so that each person may even print and publish his thoughts and all kinds of monstrous portents of opinions, and profess privately and publicly whatever worship he pleases.

"You assuredly see, Venerable Brothers, how horrible and sacrilegious a war is proclaimed against the Catholic Church by the rulers of the Republic of New Granada, and what and how great injuries have been inflicted on the said Church and its sacred rights, Pastors and Ministers, and Our supreme authority and that of this Holy See. But, when the laws enacted in the said year, 1851, were put into execution, then already the Prelates and Ecclesiastics, who, being truly animated by Catholic feelings, rightly and most justly protested against and resisted those nefarious decrees, were cruelly harassed to the very great injury of the Faithful people, and were thrown into the most grievous distresses. For not only was the sacred authority of the Bishops overthrown, and the ministration of the Parish Priests fettered and hampered, but the most excellent preachers of the Divine Law were thrown into prison, and Clerics of every grade were reduced to want, and were exposed to all kinds of evil and suffering. And in the first place, the Venerable Brother Emmanuel Joseph de Mosquera, the most vigilant Archbishop of Santa Fè de Bogota, was persecuted with grievous afflictions and troubles for this very cause, that that most admirable Prelate, conspicuous for his singular piety, learning, prudence and wisdom, and being highly enkindled with Apostolic zeal, did, according to the duty of his office, never cease wisely and strongly to protest against those impious laws, and to resist with invincible energy the licentiousness of the age, and the bad designs of impious men, and strenuously to fight for the cause of God and the Church. But hear, Venerable Brothers, what was the chief pretext which the government of New Granada chose to make use of in order to harass that most illustrious Prelate. For, whereas in those countries a custom has prevailed of holding concursus every six months, to try the learning of those who are to be set over vacant parish churches, the government of New Granada, by a law there for this long time enacted contrary to the canonical sanctions, insolently arrogated to itself the right not only of assembling the Bishops every six months to do this, but even of compelling the Metropolitan or the nearest Archbishop to discharge this office, if any Bishop did not hold such concursus at the aforesaid time. In virtue of this law the government itself, in the year 1851, did not hesitate to warn the said illustrious Archbishop of Santa Fè de Bogota to give notice of the said concursus. And, since the said Archbishop was suffering under the inconvenience of ill-health, his Vicar-Ge-

neral, consequently, replying to the government in the name of his Prelate, thought proper to repel this unjust demand by delay, fearing, especially, that he might in a manner seem to approve of the aforesaid law concerning the nomination of Parish Priests. And, therefore, because of the right and prudent course of action, certainly worthy of all praise, adopted by that Vicar, he was accused before the lay tribunals, interdicted from the exercise of his own office, openly and publicly apprehended, and afterwards condemned to prison for two months, and for six to captivity or detention, and afflicted with other penalties. And herein it is above all things to be lamented, Venerable Brothers, that the Vicar-Capitular of the vacant Church of Antioquia, which is adjoining to Bogota, being basely subservient to the sentiments and designs of the government of New Granada, feared not to issue an edict on the 1st of March in this year, wherein, rebelling against his metropolitan and invading his jurisdiction, he proclaimed concursus for the parishes of that archdiocese, contrary to the canonical sanctions. When this came to our ears, without any delay we wrote a letter to the said Vicar-Capitular, in which, as was right, in grave and severe language reproving and condemning this great crime on his part, we commanded him immediately to desist from what he had begun, lest we, though unwilling, should be compelled to decree such measures against him as the severity of the sacred canons and the dignity of our Apostolic Ministry demanded. But in the meantime the most pious Archbishop himself, with prudence and wisdom, discharging his office, immediately issued an edict, in which he most justly declared null and void the edict promulgated by that Vicar-Capitular against the precepts of the sacred canons, and at the same time with all reason forbade any one in any way to hearken to the said edict. But then the Chamber of Deputies, assailing their own Pastor with continually increasing fury, did not hesitate to accuse the most illustrious Archbishop of having broken the laws, and the Senate of New Granada feared not to admit the unjust and impious accusation. And, in virtue of that accursed law, which as we said at the beginning, our predecessor, Gregory XVI, of happy memory, had condemned, the said Archbishop was warned to give up his jurisdiction, and to resign it to some other Ecclesiastic. Having received this unjust order, that most religious and learned Prelate, a noble and strenuous champion of the Catholic interest and the rights of the Church, being prepared to sustain any afflictions in the cause of justice, gave a most wise and most true answer, whereby, in the inconquerable fortitude of his Episcopal soul, he clearly and openly declared that he could never surrender that power which he well knew had been committed to him only by God and by this Apostolic See. Hence the government of New Granada did not fear, to the very great grief and indignation of all good men, not only to sequester the revenues of the Archiepiscopal house, but also to drive into exile their own Archbishop, who had merited very highly of

that archdiocese, and was assuredly on so many titles illustrious. And this Prelate, indeed, being afterwards attacked by serious illness, and unable immediately to leave the territory of the Republic of New Granada, was compelled to betake himself to a certain country house, distant two days' journey from the city of Bogota. But, as among other most distinguished persons, the minister of a renowned foreign nation residing there, being also indignant at such an unworthy business, took care to interpose his good offices with the government, the said government consented merely to allow that the Archbishop should go into exile the moment he could undertake the journey.

"Nor did this suffice. For within the last few days very distressing news has arrived, from which, with no less sorrow of heart, we have learned that Our venerable brother, the Bishop of Carthagena, and Our beloved son the Vicar-Capitular of the diocese of Santa Martha, had received from that government a similar order concerning the concursus of the parishes; and that precisely the same dangers were assailing them, because, to the very great honor of their names, they did not hesitate to despise that order. Information has also been conveyed to us, that from the very same cause the same storm is impending over our Venerable Brother the Bishop of Nuova-Pamplona, since he also was prepared splendidly to fulfil the duties of his office, and with courage and constancy to defend the rights of the Church. And to the like vexations, injuries, and contumelies, were also subjected other most distinguished Ecclesiastics of that republic, and even the very Legate of ourselves and of this Apostolic See. For once and again, in those assemblies, among very great and horrible insults of every kind cast upon the Vicar of CHRIST here upon earth, a proposition was made of giving Our Legate aforesaid his *congé;* and he, with the prudence and resolution that was fitting, did not neglect to protest in Our name against all those wicked and sacrilegious attempts.

"But, We here omit to mention other new laws proposed by some members of the Chamber of Deputies, which are altogether opposed to the unchangeable doctrine of the Catholic Church, and to her most holy rights. Therefore, we say nothing of those projects of law, by which it was proposed that the Church should be separated from the State; that the properties of the regular orders and those arising from pious legacies, should be subjected to the burthen of forced loans; that all laws should be abrogated which relate to the protection of the existence of religious families, and the maintenance of their rights and duties; that to the civil authority should be attributed the power of erecting and circumscribing dioceses and colleges of Canons; that Ecclesiastical jurisdiction should be conferred on those who had been nominated by the government. We say nothing concerning that other decree by which the mystery, dignity, and sanctity of the Sacrament of Marriage being

altogether despised, and its institution and nature utterly ignored and overturned; and the power of the Church over the same sacrament being completely set at naught, it was proposed, according to the already condemned errors of the heretics, and against the doctrine of the Catholic Church, that marriage should be esteemed merely as a civil contract, and that in various cases divorce properly so called should be sanctioned, and all matrimonial causes be referred to the lay tribunals, and be judged by them; though no Catholic is ignorant, or can be ignorant, that Matrimony is truly and properly one of the Seven Sacraments of the Evangelical law instituted by CHRIST OUR LORD, and therefore that amongst the Faithful marriage cannot be given without there being at one and the same time a sacrament, and, consequently, that any other union whatever of man and woman among Christians, made in virtue of what civil law soever, is nothing else but a shameful and miserable concubinage, so often condemned by the Church; and therefore that the sacrament can never be separated from the conjugal alliance, and it exclusively appertains to the power of the Church to determine all those things which can in any way relate to the same marriage. And we omit all those things because although those laws were proposed by some members of the Chamber of Deputies, still a majority of the deputies and senators, by the favor of GOD, decided that those laws were to be rejected, and after so many grievous wounds had been inflicted on the Church, shrank from adding other fresh wounds.

"But in the midst of so much bitterness, we are consoled with the singular religion, piety, and sacerdotal fortitude and constancy as well of the Archbishop of Bogota as of the other Prelates of that republic. For they, being duly mindful of the place which they hold, of the dignity with which they are invested, of the oath with which they bound themselves at their solemn inauguration, treading in the illustrious steps of the Archbishop, to their very great praise did not neglect to raise their Episcopal voice against those many injuries inflicted on the Church, and were most ready to undergo all risks in the defence of the Church. And no slight consolation also do we find in the remarkable virtue and piety of the people of New Granada, the vast majority of whom, being deeply grieved and indignant at such unjust and miserable proceedings against their religion and Prelates, esteem nothing of such consequence as to show by public and manifest testimonies that they have above all things at heart both to profess the Catholic religion, and to exhibit towards their Prelates the utmost obedience and love, and firmly to adhere unto us and to the Apostolic See, the centre of truth and unity.

"And further, Venerable Brothers, scarcely had it come to Our knowledge that such wicked and never-sufficiently-to-be censured designs had been in the republic of New Granada undertaken and accomplished against the Church, and her sacred rights, property, Pastors and ministers, than We never ceased

by the Cardinal, Our Secretary of State, to protest and complain, with reiterated expostulations to that government, against the many very grievous injuries inflicted on the same Church and this Apostolic See. However, with grief and unwillingness We say it, Our words, protests, and complaints, have profited nothing; the reclamations of those Prelates have been of no avail, who, exemplarily discharging the office of their own ministry, and confirmed by our paternal letters, did not fail to oppose a wall for the house of Israel. Therefore, that the Faithful who dwell there may know, and that the whole world may understand how vehemently We disapprove of all those things which have been done by the rulers of that republic against religion, the Church, and her laws, Pastors and ministers, and against the rights of and authority of this chair of blessed Peter, We, raising with Apostolic liberty Our pastoral voice in this your most illustrious assembly, do censure, condemn, and declare utterly null and void all the aforesaid decrees which have, so much to the contempt of the Ecclesiastical authority and of this Holy See, and to the loss and detriment of religion and of the Holy Prelates, been there enacted by the civil power. Moreover, We very gravely admonish all those by whose instrumentality and orders they were put forth, that they seriously consider the penalties and censures which have been constituted by the Apostolical constitutions and the sacred canons of councils against those who violate and profane sacred persons and things and the Ecclesiastical power, and who usurp the rights of this Apostolic See.

"And would that to these Our words, admonitions, and complaints, they themselves at length may hearken with docile ears, by whose instrumentality the Church is groaning under the weight of so many and such great evils; would that, being moved at the sight of this most mournful and most loving Mother, they may hasten to console her with health-giving penance, and to wash her most grievous wounds with tears, and immediately repair her losses and so not be willing to wait for, and learn by experience how GOD will arise a wrathful judge against those who dare to pollute, to violate, and to afflict his Church. But let us, Venerable Brothers, never cease day and night with assiduous and fervent prayers to pray and beseech the most clement Father of Mercies, and GOD of all consolation, that with His divine grace He may be pleased to bring back all wanderers to the paths of truth, justice, and salvation; and at the same time, by his almighty power, bring it to pass that His holy Church, so cruelly afflicted and harassed both there and elsewhere by the wicked designs of impious men, may lay aside sorrow, throw off mourning, and put on the garments of her joy; and from the rising even unto the setting of the sun be daily increased and adorned with more and more splendid triumphs."

CONVERSION OF A ROMISH PRIEST AT GLASGOW.

The following letter from the Rev. James Forbes, once a Romish priest, gives an account of the process by which he was led to abandon the errors of Romanism. It is addressed to a member of the committee of the "Irish Mission," in Edinburgh. Mr. Forbes, we will add, is in the prime of life; we hope that he will prove to be a valuable laborer in the Cause. Such men, having known well the "depths of Satan," which are to be found in Rome, become invaluable when they feel, in good measure, the sanctifying influence of the Truth.

"Dear Sir,—You are already aware that I have abandoned the Church of Rome, and desire to offer myself to the Committee of the Irish Mission, if they shall see fit to employ me. In doing so I think it right to give some statements regarding my previous history.

"I was born in Aberdeen, in December, 1822, and brought up in Banffshire. My father has always belonged to the Romish Church, my mother remained a Protestant until about ten years after her marriage. My parents intended me for the Romish priesthood. At the parochial school I learned some Latin, etc. and in my fifteenth year, in the Autumn of 1838, I left my native country and went to Paris. Even at so early a period I began to entertain doubts on transubstantiation, and other leading Roman Catholic doctrines, and these doubts were by no means dispelled by the reading of Popish controversy, to which, from inclination, I devoted a good part of my spare time. I hoped that in a foreign college the works of the great Romish Controversialists of the Continent would help me out of my difficulties. My doubts continued for many years, but I ended by attributing them to the temptations of Satan. It was not the temptation of Satan; it was my reason in revolt, or, to speak in a more Christian manner, it was the working of God's Spirit. I have not spoken of the ceremonies and discipline of the Romish Church. To them I always have been opposed. Where others saw sublimity, I saw frivolity; in the vaunted magnificence of Romish ceremonies, I saw nothing, so to speak, but the complete absence of Gospel simplicity. I received the tonsure, minor orders, sub-deaconship, and deaconship (the latter in 1847) from M. Affre, Archbishop of Paris, the same who was afterwards shot in the insurrection of June. I returned from Paris immediately after the Revolution of February, 1848, resided for nearly three months in the College of Blairs, was there ordained priest by Dr. Kyle, and immediately sent to superintend the Roman Catholics of Glengairn, Aberdeenshire. My doubts were not annihilated, but they troubled me no longer. Romish theologians almost invariably attribute them to the working of Satan, because they well know that if a Romanist is once convinced of this, he will

look on these doubts with suspicion, despise them, and finally cast them aside. This is an admirable preservation against the inroads of Truth. I remained two years in Glengairn. I then sought and obtained leave to remove to Glasgow, wishing greater scope for my energies. I began my work in Glasgow in the summer of 1850. The 'Papal Aggression' took place, and I declared myself an enemy to this act of priestly arrogance. I was in truth excessively disgusted, and luckily I did not stop here. Imperceptibly I fell again to controversial investigation. Abroad I had become acquainted with the arguments of the great French advocates of Protestantism, Claud Jurieu, and others—these recurred to me, and I discovered more in the French works I had brought home with me—add to this different English works. Gradually my convictions underwent a change, and my zeal for the Church of Rome gradually cooled. My own reflections, and my knowledge of the working of the Romish system, produced a greater effect on me than even any work; in fact, my principal study consisted in keeping my eyes open, and in allowing my reason full play. I will not here enter into a dry controversial discussion—I reserve this for a future time. Suffice it to say, that I discovered the Church of Rome not to be the true Church of CHRIST; that in her bosom no ordinary possibility of salvation existed; that her false and distorted views on the justification of man, her exaggerated doctrines on the efficacy of her sacraments, her impious lowering of the merits of CHRIST'S passion and atonement, prevented poor Romanists from having even an imperfect idea of the plan of salvation. On all these points I found the true doctrine clearly laid down in Scripture, and I found it professed by Protestants. I intend to prepare for the ministry, in which I may be found useful; but in the mean time, dear sir, if your committee should think proper to employ me in the Irish Mission Scheme, I would gladly take my part, and thus instruct myself whilst instructing others. The Romanist clergy look with surprise on the great things done by this mission, and endeavor to explain it by the fact, that its superintendent, having been once a Romanist, knows well their doctrines and the people with whom he comes in contact. Like them I once was both surprised and incredulous—now I recognize in it the finger of God, and this makes me the more willing to embark in a work which he has blessed in so signal a manner.—I am etc.

"JAMES FORBES.

"JAMES GALL, Jun."

THE PERSECUTED ONES IN TUSCANY.

Our readers have often been informed of the progress of the Truth at Florence, the capital of the Grand Duchy of Tuscany, within the last three or four years, and of the persecution which

some who have been led by the reading of the Word of God to abandon the errors of Rome, have been called to endure. This persecution in 1851 caused the imprisonment and banishment of several excellent men. At a later day Signor Francesco Madiai and his wife Rosa were thrown into prison for having read the Bible to some of their neighbors and friends who were accustomed to come to them for this service. After having been for many months confined in a loathsome prison, they were tried and condemned for doing what was alleged to be contrary to the Religion of the State —that is, the reading of the Bible—because it led persons to abandon the Roman Catholic Church, was considered to be *constructive treason;* inasmuch as whatever injured that Church (by turning people away from it) was adjudged to be also an attack upon the State, with which the Roman Catholic Church is united! The humble and excellent persons just named were sentenced to long imprisonment, and all this simply and solely for reading the Bible to their neighbors! In other and fewer words, their crime has been the *reading of the Bible!* It was a Protestant version, we suppose—that of Diodati probably. It matters not, the same result would have been reached if it had been that of Martini, a former Roman Catholic Archbishop of Florence. We do not believe that the case would have been materially different if the Bible had been Martini's version, and accompanied by what are called the authorised notes. It is the Bible in any translation or shape, that Rome emphatically fears and hates.

Our readers are also aware that at the instance of the Evangelical Alliance of Geneva, the British Evangelical Alliance proposed the sending of a deputation of influential Christian gentlemen, of different countries, to Florence, to intercede in behalf of these suffering people, particularly Francesco and Rosa Madiai. That deputation was sent in October last.

As it may be desirable to have the correspondence which took place between the Deputation and the Tuscan Government, given entire, we here subjoin it—for future reference.

Soon after their arrival at Florence, on the 22d of October, the Deputation sent the following letter to the Duke of Casigliano, the Tuscan Minister of State for Foreign Affairs.

Florence, October 24.

Monsieur le Ministre,—We approach your Excellency to solicit your intervention for the purpose of procuring us an audience of his Imperial Highness the Grand-Duke. We desire an opportunity of placing before his

eyes, an expression of the sympathies which the sufferings of M. and Madame Madiai excite among our fellow-believers.

We present ourselves in the character of simple delegates from the evangelical Christians of various countries, not concealing from ourselves that we have no right in this quality to solicit the favor of being received by his Imperial Highness, but conceiving that it is of consequence that a proceeding of this kind should not be complicated by any political intervention or pressure whatever.

It is for this reason that we do not have recourse to the intermediary of one of the Ministers accredited to the Grand-Ducal Court, hoping that our request will be received with the more favor, that it is prefered in our own name.

His Imperial Highness will appreciate the feeling which prompts us to this course, and that which has brought us hither, respectfully to recommend the situation of M. and Madame Madiai, to his clemency.

Accept, Monsieur le Duc, the assurance of our high consideration.

RODEN, A. DE GASPARIN, CAVAN,
F. DE MIMONT, CAPT. TROTTER.

To the above note, the Minister of the Grand-Duke sent on the 25th a reply, refusing the audience. This reply is as follows:

Florence, Oct. 25th, 1852.

MY LORD,—I have submitted to my august Sovereign the letter addressed to me under date of the 24th inst. signed by the gentlemen at the head of whom appears your name.

His Imperial and Royal Highness, while appreciating the course you have adopted in this matter, would certainly have repelled any political pressure (*pressióne*) whatever, and the honorable diplomatic agents resident at this Court would have been careful to avoid it.

The Madiai, (man and wife,) Tuscan subjects, to whom you refer, have been condemned to five years' imprisonment, by the ordinary tribunals, for the crime of propagating Protestantism, (*de propagande Protestante*,) which is proscribed by our laws as an attack upon the religion of the State. Their punishment is the application of these laws, and their appeal for a reversal of their sentence has been rejected by the Court of Cassation.

His Imperial and Royal Highness, in reserving to himself the exercise of his high prerogative in such cases and at such times as he may judge right, cannot permit any interposition in a case which concerns the administration of justice in his States and his acts towards his own subjects.

My august Sovereign, recognising the benevolent sentiments by which you have been actuated, but not considering it necessary to listen to any kind of intervention on this subject, commands me to inform you, my lord, that he

regrets being unable to grant the audience solicited by you and the other gentleman who have signed the letter which has been addressed to me.

Accept, my lord, and convey to those gentlemen, the assurance of my high consideration. LE DUC DE CASIGLIANO.

To the Right Hon. the Earl of Roden, Florence.

On the next day the following note was sent to the Tuscan Foreign-office:—

TO THE DUC DE CASIGLIANO.

Florence, October 26.

MONSIEUR LE MINISTRE,—We have received the letter by which your Excellency does us the honor to inform us that his Imperial and Royal Highness has appreciated the form of our application, but that he does not feel at liberty to grant us an audience, and that he reserves to himself the right of exercising his high prerogative, in the manner and at the moment which may appear to him most fitting.

It now remains for us to discharge our duty in the only mode henceforth possible, by transmitting to your Excellency the expression of the sentiments which we are charged to bring before his Imperial Highness, and which are contained in the accompanying address.

We venture to hope, that if his Imperial Highness will inspect it, he will find there nothing out of harmony with the religious character of our mission, and with the profound respect which fills our breasts.

Accept, Monsieur le Duc, the renewed assurances of our high esteem.

RODEN, A. DE GASPARIN, A. DE BONIN,
CAVAN, F. DE MIMONT, CAPT. TROTTER.

The following is the address prepared for presentation to the Grand-Duke, referred to in the foregoing letter:—

MONSEIGNEUR,—Your Imperial and Royal Highness is already aware with what object, and in what character, we have the honor to present ourselves before you. Not only have we avoided recourse to diplomatic intervention, which would have compromised the exclusively religious character of our proceedings, but we manifest the express desire that this *démarche* may not serve as a starting-point of any future political action.

We are here only as private Christians, representing millions of other Christians who desire to know no other weapons than prayers, no other force than that of their Divine Master. Here is an embassy of a novel kind, and one which manifests, we venture to think, our respect for the sentiments of the Prince to whom we are commissioned.

Our brethren have said to us, "Go not in the name of this or that Protestant Power, but in the name of the Lord Jesus; go carry to the Sove-

reign of Tuscany, the expression of the profound sympathies which we feel for the situation of the Madiai. We dare hope that these sympathies, so general, will not be disregarded by the Prince."

We would not, Monseigneur, commit the impropriety of expressing an opinion on the law which has been applied in this case, nor on the manner of its application. It belongs not to us to interfere in the legislation or the administration of justice in your states; we feel that, to justify our conduct in this matter, we need only say that that which we desire for our fellow-believers, we would not deny to those who are strangers to our faith.

Roman Catholicism is free in the Protestant countries which we represent. Your Imperial and Royal Highness will readily perceive why we recall this fact; for how could we dare address to you a request in favor of our brethren the Madiai, if we were not willing to grant the liberty of Roman Catholics?

We should have been wanting in the profound respect which we owe to your Imperial and Royal Highness, had we hesitated to hold this language.

This respect, which is on our lips, is also in our hearts. The evangelical Christians who have sent us hither have all learned, by the study of the Holy Scriptures, to honor established powers, and their prayers for your Imperial and Royal Highness will be joined to those which rise from all parts of Europe and America for our brother and sister Madiai.

We venture to hope, Monsiegneur, that your response will rejoice the hearts of those who have sent us.

RODEN, A. DE GASPARIN, A. DE BONIN,
CAVAN, F. DE MIMONT, CAPT. TROTTER.

Thus terminated the efforts of the deputation in behalf of the Madiai, so far as concerns their pardon and deliverance from prison. The deputies returned to their respective countries. The object was a noble one, whatever the result. These ten distinguished men from the Protestants of England, France, Holland, Germany, and Switzerland, deserve the thanks of the friends of religious liberty—we might say of humanity itself—for the effort which they made, and the eminently Christian spirit which characterized their proceedings. Nor will this demonstration prove to be in vain, whatever may be the effect upon the case of the Madiai. The attention of the Christian world, Papal as well as Protestant, has been called to the alleged crime of these persons, and others who are now suffering from persecution in various ways, in the same country of Tuscany, or who we fear soon will be. *That crime was the reading of the Word of God!* The friends of the Gospel will in all Papal countries be encouraged by this sympathy.

It is true that we have some doubts about the wisdom of making public some of the facts which have found their way to the English papers through the letters and speeches of some of the members of the deputation. It is indeed cheering to be informed that more than 20,000 people in Florence and its vicinity have, through the reading of the Scriptures which were extensively circulated there in the years 1848-49, turned away from the delusions of Rome; but we fear for the consequence of blazoning this fact so conspicuously to the world. For ourselves, we should have preferred to say as little about that movement as possible in a very public way.

Before Lord Roden left Tuscany he obtained permission to visit Signor Madiai and his wife. He first visited Madame Madiai, who is in prison at Lucca; he had no difficulty in gaining access to her cell. The account which he has given of the interview is exceedingly interesting. He found her in comfortable circumstances, but clad in the habiliments of a convict. He was greatly struck with her dignified and noble appearance, for one of such an humble origin and life. She was greatly gratified to see him, and though able to speak English, (for she had resided some years, we believe, in England, in the family of a nobleman) she preferred to use the French—probably because she would have the officers of the prison who were present to understand the subject of the conversation. Her expressions of trust in the promises of the SAVIOUR were very satisfactory. When asked whether "the LORD JESUS was her strength and comfort?" she replied, "Oh, how could I have gone through what I have, now a prisoner for fifteen months, if it had not been for Him?" Lord Roden said many things of a nature to support and cheer her heart, and in doing so suffered no interruption from the matron and director who were present. When he took her hand to bid her adieu, she said: "Tell all those who have taken such an interest in our case, how much I feel—more than I can express—and how much I pray for them; and that I hope they will continue their prayers for us." Well indeed might his Lordship exclaim: "I never saw a more melancholy object, nor such an instance of the effects of bigotry and cruelty—this dear servant of Christ, a woman of superior mind, education, and appearance, bent down to the very lowest state of depression, by an incarceration of fifteen months, for reading and openly confessing the Word of GOD."

Lord Roden then visited Signor Madiai in the prison at Volterra, three days later, (Nov. 3,) and found him in the infirmary of an es-

tablishment in which are five hundred of the vilest criminals of Tuscany. He found the prisoner in a very weak state, though the physician pronounced that state better than it had been. The sub-director and the doctor appear to have been very civil to his lordship. Signor Madiai made no complaint on the score of ill-treatment, but Lord Roden expresses his decided opinion that he cannot live long. The interview was quite a long one, and was terminated by a prayer offered up by his lordship in behalf of this simple-minded Christian, greatly depressed and worn down by severe suffering, mental and bodily. The health of both was ruined by the many months' imprisonment which they endured in the *Bargello*, the common prison of Florence. It is evident that Lord Roden's heart was deeply touched by the appearance and remarks of these martyrs for CHRIST'S sake. May it please GOD to grant them abundantly the sweet supports of His grace during their dreary imprisonment. Each is allowed to have a copy of the Bible in a Roman Catholic version, with notes. Rome will leave no stone unmoved to bring back to her fold these confessors of the Truth.

The Evangelical Christians in Tuscany addressed a most interesting and important letter to the deputation, which we will give in our next number, not having room for it in the present.

We close these notices of the Madiai with an extract of a letter from the Earl of Cavan to Dr. Steane, of London, the Editor of the *Evangelical Christendom*—only premising that his lordship states two interesting facts in another part of his letter; one of which is, that Signor Madiai had been down at Rome, very shortly before his arrest, to see his brethren there; which shows the zeal for CHRIST which these sufferers for his name have felt. The other is, that the Jews in Italy are greatly aiding the good work—a fact to the truth of which we can bear testimony. But here is the extract referred to:—

"Under that very rigorous and despotic Tuscan police law, which gives such arbitrary power to the police, about five and twenty converts at Florence (three of whom were priests) have, since Count Guicciardini's exile, fallen under its heaviest penalties, and have been imprisoned or exiled for a period of twelve months; two only having renounced their faith to escape suffering. Those who were fortunate enough to be exiled, are now disseminating the Word in Sardinia and elsewhere, like the early believers, who when they 'were scattered abroad, went everywhere preaching the Word;' while alas! the poor liberated ones from prison are still subjected to the Argus-eye of the police—(I do not here allude to the hundreds of others who

have been, and still are, suffering under this *Reign of Terror*.) I have heard it expressed, that they would be only too glad, and have even applied for the surveillance of the police, if they might but be allowed to meet for the reading of the Scriptures, and prayer, to prove that there is nothing political in their motives—but this has been denied them.

"My esteemed friend, Captain Trotter, suggested to them a union in prayer with Christians, on Saturday evenings, for an abatement of this persecution, and that 'whether by life or death,' such a torch may thereby be lighted throughout Italy as may never go out till the LORD come, and in this I trust all who are interested in the suffering Madiai will join."

To which we say *Amen!* Let all our readers join this proposed "*union in prayer*" for the cause of the Truth in Italy, and for all who are called upon to suffer in its behalf.

THE INFLUENCE OF THE PRIEST.

[For the American and Foreign Christian Union.]

MR. EDITOR, DEAR SIR:—I send you the following account, on which you may place the utmost reliance, from the lips of Mrs. A. whom you know to be a woman of sound sense and christian character. It will only add one more fact to those already on record in your useful Journal, to show the real sentiments of Roman Catholic priests against both learning and the Holy Word of GOD.

Mrs. A. about six months ago employed an ignorant servant just from Ireland. In the course of a few days the girl, from being present at family worship and hearing the children read, expressed the wish that she could read, saying that no one had ever tried to teach her. Mrs. A. said to her, "if you are really desirous of learning, you may lay aside your work whenever you are disposed, and come to me for a lesson, I will teach you in a few weeks, so that you can after that make progress by yourself." At this the girl was delighted. She expressed herself in the most frantic joy at the prospect. "Now," said she, "I shall be able to read the Bible, the blessed book of GOD! Oh that will be so good. I shall know all about my SAVIOUR, and what he would have me do." She was full twenty-four years old, and it was enough to move the hardest heart, to hear how she deplored at one time her ignorance, and at another foretold her joy, at the prospect of being able to read the precious word of GOD; which she was so sure would guide her in the right way.

She soon mastered the alphabet and was beginning to read sen-

tences of small words, when she was called to confession. When on her knees she told that she lived in a Protestant family. This seemed a signal for a new train of questions, and soon the question was put, "Do you hear the Bible read?" Yes, was the reply. "And have you read any of that wicked book yourself?" "Yes," said the astonished and trembling victim of priestly intolerance. "Yes, I have read a few verses of the easiest book, the gospel by John." At this the priest rose from his seat, threw open the door of the confessional, seized the terrified and unresisting girl by the arm, and hurried her away into the Presbytère, where were a number of priests sitting, it seems, as some sort of court to judge such cases. Leading her into their presence, he said in a loud and angry tone, "Here is one who has been reading that accursed book which leads so many to Satan!" And there he stood some time, inveighing against her, and inciting them to lay some heavy penance upon her, to stop her in this wicked career. With a troubled and anxious mind she stood there, and heard them denounce the Holy Scriptures in the most unmeasured terms. Then they declared her amount of penance, consisting of additional fastings, pater-nosters, and a strict command to desist from reading, and to appear no more with the family at prayer!

Mr. Editor, what language can describe the midnight darkness of these priests, the bigotry, superstition, and selfishness of their entire system? Here is a poor Irish girl hungering and thirsting after the word of life, and professed ministers of CHRIST forbid her to read it on pain of eternal damnation!

Let American Christians know these facts respecting Popery, and they will know how to treat it. For one, I am not afraid of the issue. Such a system as Popery cannot succeed in America.

Yours in truth, W. W.

SUCCESS OF THE GOOD WORK IN IRELAND.

The following extracts from the monthly reports of the Irish Church Missions will show how the work advances in that island.

"The Society's Missions in West Galway have, under GOD's blessing, been the means of rendering a district, extending fifty miles in length and thirty in breadth, characteristically Protestant, which, but a few years ago, was characteristically Romish. In that district, three or four years ago, there were not more than 500 Protestants; there are now from 5000 to 6000 con-

verts attending church services, while nearly 3500 children are taught in the Scriptural Schools.

"The Bishop of Tuam, in September, 1851, confirmed 712 converts from Romanism in West Galway, where 401 were confirmed by his Lordship in October, 1849. Eight new churches are about to be erected in the same district, for the accommodation of the converts.

"In Dublin City alone nearly 2000 Romanists are visited weekly by the Agents of the Society; whilst large numbers attend the Controversial Lectures in different churches, and the Inquiring Class at St. Michan's is crowded to inconvenience.

AGENCY

"The Society at present employs 8 gratuitous Clerical Superintendents, 30 Missionary Clergymen, 17 Lay Agents, 178 Scripture-Readers, 98 Schoolmasters and Mistresses, besides some hundreds of Irish Teachers—total 323 paid Agents. There are 23 District Missions, 70 Stations, and 69 Schools. 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the LORD of the harvest, that he will send forth labourers unto his harvest.' Several new positions have lately been occupied, and the Committee have also adopted the Achill Mission.

REASONS FOR INCREASED EXERTION.

"The success with which GOD has blessed the Irish Church Missions to the Roman Catholics has drawn forth the utmost energies of the Romish Church to resist the aggression. As a consequence of the very blessing vouchsafed, the Irish Church Missions find all the powers of the enemy in battle array against them. To such a pitch have the fears of the Papacy been excited, that the Roman Catholic Hierarchy, alarmed at the falling off of so many from their Church, in so short a time, have found it necessary to organize a machinery specially for the purposes of counteracting proselytism, and are making great efforts, by the agency of the 'Catholic Defence Association,' to stem the onward progress of Ireland's Reformation in the nineteenth century. The LORD's people are, therefore, called upon to exercise increased devotion and self-denial, in order that effective measures may be taken to meet the increased difficulties, and to strengthen, as well as to enlarge the sphere of Missionary action.

"Several new Missions have been commenced with encouraging prospects of success, while fresh openings are constantly presenting themselves."

GREAT PUBLIC MEETING IN BEHALF OF RELIGIOUS LIBERTY.

On Friday night, the 7th of January, there was held in the Metropolitan Hall one of the largest and most important meetings ever

convened in the city of New-York. This may be asserted without the least fear of contradiction. This meeting was called by the following card, which was signed by thirty gentlemen of great influence in the city as merchants and professional men, and belonging to all the great branches of the one Evangelical and true Church of Christ in our country,—of whom we may mention the honored and widely-known names of James Boorman, James Harper (late Mayor of the City of New-York,) Hugh Maxwell, Peter Cooper, Francis Hall, William Colgate, Stuart Brown, John L. Mason—men in whom the Christian Public have the greatest confidence.

"The undersigned would respectfully suggest the propriety of convening a public meeting, to be held at Metropolitan Hall on Friday evening, January 7th, for the purpose of expressing the sympathy of the Christian community, and of the friends of Religious Liberty, with the "Madiai" family and others, imprisoned in the Grand Duchy of Tuscany for possessing and reading the Holy Scriptures, and to consider what measures may properly be taken for the relief of their present sufferings, and for their release from imprisonment."

This "call" had been published in very many of the papers of the city, religious and secular, during the preceding week or two, and notices had been read from many of the pulpits.

His Honor, Jacob A. Westervelt, Esq. Mayor of the city, was called to the chair, and a large number of distinguished gentlemen were appointed Vice-Presidents. The Rev. Dr. Patton, John W. Corson, M. D. William E. Dodge and O. P. Woodford, Esquires, were appointed Secretaries. On the platform there were many of the most prominent men of the city. Among the clergy we recognized the Rev. Drs. Bond, Ferris, Bangs, Campbell, Adams, and many others. The arrangements for the proceedings having been completed, the Rev. Dr. DeWitt offered up prayer in behalf of the object of the meeting.

The Rev. Dr. Baird then read the following

STATEMENT.

"In the years 1848 and 1849 many thousands of copies of the Sacred Scriptures, in the Italian language, were published in Florence, and some ten or twelve thousands were put into circulation among the people, who received them with great avidity. This was done during the reign of those liberal views and measures which the Revolution in the early part of the first named year gave birth to in so many parts of Italy. For the space of a year all

this was done with the consent of the government, and in accordance with the laws of Tuscany. During this brief period of Religious Liberty, many persons were led, by the reading of the Scriptures, to perceive, as they believed, the errors of the Church of Rome, in which they had been born and educated. With the exception of the occasional visits of Swiss, French, and English Protestants—ministers of the Gospel and laymen—the influences which operated to occasion this movement were wholly Italian. Little meetings for reading and expounding the Word of God were held in private houses. For several months, also, faithful young men, from among the Waldenses in the vallies of Piedmont, preached the Gospel in the Italian language at the Protestant Swiss chapel in Florence, which, for more than twenty years had been sustained under the auspices of the Prussian embassy and in connection with it. It was thus that the truth made silent, but effectual progress in the capital of the Grand Dutchy of Tuscany and its immediate vicinity.

"But at length the reaction set in, in Tuscany, as well as in all other parts of Italy, excepting the kingdom of Sardinia. The Grand Duke having returned from a temporary abdication of the throne of his fathers, it was not long till one privilege after another, and one liberty after another, was abolished, together with the Constitution which had been adopted in 1848. The Court of Tuscany was induced to adopt measure after measure to arrest the spirit of inquiry and its consequences among the people. The Italian preaching in the Swiss chapel, was interdicted. In the spring of 1851 Count Piero Guicciardini and five others were arrested, and thrown into prison, for the sole offence of possessing and reading the New Testament. At the moment when the gens d'armes broke in upon their simple and truly primitive meeting for spiritual edification, they were engaged in reading the fifteenth chapter of the Gospel by John, which commences with these words of our Saviour :— 'I am the true vine, and my Father is the husbandman.' The imprisonment of these men was of but short duration, for their sentence was commuted (through the influence, it is said, of the late Mr. Shiel, the then British ambassador at the Court of Florence,) to banishment for the period of six months in some cases, and a year in others.

"This was the prelude to greater trials to the little band of Scripture inquirers. Other imprisonments and other banishments took place, until it was believed that, in the autumn of 1851, as many as twenty of the most prominent persons in this religious movement were either in prison among common felons, or in exile. In the succeeding winter Francesco Madiai and his wife Rosa, both persons in the middle period of life, or rather passing out of it, were arrested and thrown into a loathsome prison, among the vilest criminals, where they languished many months, and their health was, it is feared, permanently affected. At length, in June last, they were brought to trial. The only charge was, (in the language of the indictment, literally translated,)

that of 'impiety, shown in making proselytes to the so-called evangelical or pure Gospel confession.' In other words, it was a charge that they had possessed and read the Word of God, and, having found the blessed peace which it gives, desired to make their neighbors and friends partakers of their joy. The trial lasted from the 4th to the 8th of June, 1852, and ended in their being condemned by a vote of three judges against them to two in their favor. They were defended with great ability by Sig. Maggiorani, a talented Florentine advocate, who deserves the greatest credit for his intrepidity in that trying moment, and for his subsequent kind and considerate attention to his unfortunate clients. It is proper to add that the argument of this able advocate was fully sustained by the opinions of some of the most distinguished jurists in Tuscany. The noble confessors so deported themselves on the occasion as to command the deepest sympathy of all who were present. Pale and exhausted by their long and miserable imprisonment, they answered with meekness and firmness to the interrogatories of the court. At the commencement of the trial, Sig. Madiai was asked if he was born in the bosom of the Holy Mother, the Roman Catholic Church. 'Yes,' he replied, 'but now I am a Christian according to the Gospel.' 'Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?' 'My convictions have existed for many years, but have acquired strength from the study of the Word of God. It has been a matter between God and my own soul, but which was outwardly manifested when I took the communion in the Swiss Church.' His wife also testified that the change in her views and feelings had been the result of years of prayerful inquiry, and that she had made a public profession of her new faith at a time when the laws gave Religious Liberty to the citizens.

"But every defence was in vain. They were condemned—Sig. Madiai to fifty-six, and his wife to forty-five, months imprisonment at hard labor; and both have already passed more than six months of the term of their sentence, not in the same penitentiary, but in establishments fifty miles apart—the husband at Volterra, and his wife at Lucca.

"This sentence, so unjust, so utterly contrary to the precepts of the Saviour, who even commands men to 'search the Scriptures,' excited at once sentiments of horror and indignation in the hearts of good men, of all denominations of Christians wherever it became known. No severer language has been applied to it, and to the punishment which it has inflicted and promises still to inflict, than that which has been employed by distinguished Roman Catholic laymen, and some Roman Catholic journals in Europe. We wish we could say the same of some Roman Catholic journals in our own country.

"When it became known that the health of one, if not both of these 'sufferers for Christ's sake,' was in danger of giving completely away, and that other instances of persecution were occurring at Florence, the Protestants of

Great Britain, Holland, France, Germany and Switzerland, sent a deputation of ten men—the Earls of Roden and Cavan, and Captain Trotter, from England; Mr. Elout, Holland; Count A. de Casparin and M. de Mimont, France; Messrs. Pourtalis and Bonin, Germany; and Count de St. George and Colonel Tronchin, Geneva;—men distinguished for their piety and their social position—to Florence, to sue for the clemency of the Grand Duke. They were refused a personal interview by that Prince! Whereupon they addressed a respectful but earnest note to his royal highness, and returned to their respective countries to make report to those who sent them. Their report is before the world, and reveals a remarkable and even alarming state of things in Tuscany. On the one hand, thousands of people in Florence, through the reading of the Scriptures, have turned away from the doctrines and the worship of the Roman Catholic Church; and on the other, many are suffering in many ways from the rigor of the government; some are in exile, some in prison, and some under a surveillance of the police, which is, in some respects, even worse than imprisonment. And recent ordinances, or decrees, of the government denounce the punishment of death (by the guillotine) against certain offences, and among them, anything that is contrary to religion (*contra religione*)—the very offence charged upon the Madiai. And at the latest intelligence from that unhappy country, Signor Guarducci, one of the individuals who were exiled with Count Guicciardini, in 1851, has been arrested and thrown into prison a second time, for the crime of Protestantism! His house was searched at the hour of three o'clock in the morning, and a copy of Diodati's Bible, the Protestant version, found in it. Very serious apprehensions are entertained lest either by the sword and the faggot, or by confinement in unhealthy prisons, amid marshes, men may soon be called to suffer death for reading the Scriptures and following their convictions. And these things are done in this nineteenth century! Tell it not among the Mohammedans—tell it not among the Heathen.

"We complete this simple narrative by stating that the Earl of Roden obtained permission to visit Signor Madiai and his wife in their respective prisons; and whilst he bears honorable testimony to the civility of the keepers, as well as to the circumstances of comparative comfort in which they are—not being at work in the galleys as was reported, nor shut up with felons—he describes their health, particularly that of Signor Madiai, as such as to render it certain, humanly speaking, that he cannot much longer endure the imprisonment which he is undergoing. Neither of them is allowed to have the religious instruction and consolation of a Protestant pastor or teacher, nor even a Protestant version of the Bible, nor (we believe) a Protestant book; but are both subject, by way of discipline, to the attempts, oft-repeated, of priests, monks, and nuns to convert them back to the Roman Catholic Church. Such is the brief notice of the persecution in Tuscany, and of the present posi-

tion of its victims, which it has been deemed necessary to lay before this meeting. We will not trust ourselves with the task of making a single comment —nor is comment at all necessary."

The Rev. Dr. Patton then proposed the following Preamble and Resolutions:

WHEREAS, This meeting has learned with profound sorrow that Signor Madiai and his wife, together with other worthy persons in the Grand Duchy of Tuscany, have been torn from their homes and thrown into prison, subject to coercive discipline, or otherwise persecuted, for possessing and reading the Bible; And whereas it is believed that general manifestations of public opinion have been found in all civilized countries to exert a happy influence upon governments as well as upon those who suffer.

Resolved, 1. That this meeting would express its deep sympathy for these sufferers for conscience sake in their severe trials, and offer its prayers to Heaven that they may be sustained, by GOD'S grace, under them; and that these persecutions may have a speedy termination.

Resolved, 2. That his Excellency, the President of the United States be, and hereby is, requested to exert his kindly influence in such a manner as he may deem most judicious, and most compatible with the duties of his official position, in behalf of these people; in the hope that the Government of Tuscany, in compliance with a respectful expression of the personal wishes of the Chief Magistrate of a nation which welcomes all who come to its shores, whatever may be their creed, and gives them equal and complete religious liberty, may at least allow Signor Madiai and his wife to quit their prisons, and emigrate, if so disposed, to our country at our expense.

Resolved, 3. That this great meeting, convened without distinction of sect or party, and composed of friends of Religious Liberty, avails itself of the occasion, in this solemn and formal manner, to declare to Europe and to the whole world, that an experience, running through many years, has demonstrated to our unanimous judgment the safety, harmony, and prosperity which entire religious liberty secures both to the State and to Religion.

Resolved, 4. That this meeting firmly believes that it is the duty of the Government of the United States to protect all our citizens in their religious rights whilst residing, or sojourning, in foreign lands; approves in the fullest manner of the noble attempt of a distinguished Senator from Michigan (General Cass,) to call the attention of the Government and the Public to this important subject; and entertains the confident hope that this Government will speedily secure to its citizens, by the express stipulations of international treaties, the right to worship GOD according to the dictates of their conscience in every foreign land.

Resolved, 5. That this meeting is of the opinion that the benevolence which the Gospel teaches and inspires, should lead the Government of these United States and the governments of other countries which enjoy the blessings of religious liberty and have experienced its advantages, to exert a judicious, proper and peaceful influence to secure these blessings and advantages to all nations which do not possess them.

Resolved, 6. Finally, that whereas the Bible is acknowledged by all Christians to be from GOD, and to contain a revelation of His will concerning men, and lies at the foundation of Christianity, this meeting affirms in the most emphatic manner its unwavering conviction, that, as every man is responsible to GOD alone for his religious belief, no government, civil or ecclesiastical, has the right to forbid any man to possess and read that sacred volume for himself, or to read it to his family, to his neighbors, to his friends, and to all who desire to hear it.

Additional Resolution. That inasmuch as we have learned that several of these persecuted people are in exile and in want, and others in prison, and that their families are reduced to great distress, and some of them to utter destitution, this meeting recommends that contributions be made by the benevolent without delay for their relief, and that a committee be appointed to receive and expend the funds which may be raised.

These Resolutions were received with unmistakable tokens of satisfaction on the part of the immense audience, who applauded every one of them.

The first Speaker was the Rev. Dr. Kennedy, of Brooklyn, who said:

"Distant as we are, Mr. President, from those who are the objects of our sympathy, and holding no relations to the government which has inflicted this wrong, what reason have we to suppose that our action will do any good? We have an interest in Tuscany. There are sympathies and associations which overlook all geographical limits; and are unknown to all political restraint. We have an interest in the sufferings of these persons. They have the claim upon us of our common humanity, and of that Christianity which led the Church to pray for Peter in prison, and which led Paul to enjoin upon the Christians of his day to remember them that are in bonds as bound with them. Christian charity knows no political or national bounds. The spirit of charity is like the voice that went down to the death-place of Lazarus, quickened the dead, and brought the soul from the charnel house.

"In a certain degree Tuscany is ours. We have an interest in her. The products of her Leghorn and her Florence contribute to our comfort and pleasure; and travellers distribute not less than half a million in her precincts

every year, and many of them, at some seasons, are from this country. We have an interest in Florence, for some of the finest works of art have accumulated within her walls. When you enter her gates, so beautiful that some have said that they were elegant enough for the early Paradise, you are struck with astonishment; and her halls, crowded with pictures and statuary, have been the wonder and admiration of the world for the last two hundred years. Her cabinets gleam with resplendant gems, and every work of beauty and value has united to make her the Athens of Italy; and when you pass in her alcoves and tread her halls, you tread where Galileo and Raphael, Angelo, Canova, and others have trodden before you.

"There is a power in sympathy, and when its expression reaches the suffering, it soothes and sustains them in their trials. From his first aspirations he had learned to sympathise with those who are struggling for liberty. He remembered, in 1840, standing in a Jewish synagogue in Philadelphia to seek the same interposition in behalf of the persecuted Jews in Rhodes and Damascus; but they were anticipated by the Administration, which had already exerted its influence, and thereby secured the object. He trusted the present Administration would do the same in relation to Tuscany."

The second Speaker was the Rev. Dr. Murray, of Elizabethtown, New-Jersey.

"What does all this mean?" exclaimed Dr. M. "What means this crowded assembly? What magic influence has gone out through this great metropolis? Every paper that comes across the Atlantic brings us intelligence of such meetings in London, Edinburgh, Dublin and other places, all looking to an event that has occurred in Italy. Two individuals, without title or distinction, in Tuscany, have found the Bible, and embraced its precious truths, and for this have been imprisoned; and the intelligence has gone over the Alps, into Switzerland, France, to England, and to this country; and yet, if we are to believe certain prints, we should think that Protestantism is going to the bottom. Yes, all this has come about on account of the imprisonment of two Protestants in Italy. This has created all the excitement."

Dr. M. spoke of the change which took place in Italy, several years ago, in the establishment of liberal governments, and of the reaction under which the very ministers appointed by these despots, in those times, are now rotting in prison.

"Who is the man that reigns in Tuscany? Why, he is called the "*Grand* Duke." But in Europe a great many little things are called grand. Why, that individual is the very least specimen of humanity. It is not he, but the Jesuit that rules in Tuscany. What is this Grand Duke doing? He is doing just what any other individual with his views would do in the circumstances. By and by this man will get into the calendar, if there is a day to spare. How

did Spain get the title of Catholic? By driving out the Arians, and murdering the Jews. And how did the king of France get to be the '*Most* Catholic?' By murdering the Albigenses. And perhaps there is to be another St. Louis! And if the Duke of Tuscany goes on so, he will get into the calendar too. [Great laughter and applause.]

"Why, this Grand Duke is not so much to blame as you think. He is only carrying out the principle he has been taught by his 'Holy Mother!'" Dr. M. went on to read a note in the Rheimish Testament on the parable of the tares, Matt. xiii, which maintains that it is a duty, where it can safely be done, to *chastise* and *execute* heretics.* [The reading of the injunction to persecute, was received with a thrill of horror by the vast assembly.]

"This is still binding on Catholics, wherever they have the power. That is what the Grand Duke of Tuscany is doing. Everybody may see that the Grand Duke is acting upon the principles of the canon, that everything that is in opposition to the Pope and the Church is hated of GOD, and should be chased out of the earth. Who does not know that the Bible is hated of the Pope? Why was Luther hated? Because he loved the Bible. Why do the Pope and the priests hate the Bible? They know that the Bible is against them. The priest knows that if men read the Bible they will not come to confession. The Irishman, who had read his Bible, was taken to task for not coming to confession. 'An' sure,' said he, 'the good book says, confess your sins one to another. I have confessed me sins to yer riverince, an' now, shouldn't yer riverince confess to me?'

"This is the great reason why they send these Madiais to prison. They cannot bear the Bible.

"The Grand Duke of Tuscany is acting upon principles that must be carried out by every Catholic prince, and bishop, and priest. According to the canon law, the whole world is the Pope's great game park, where he is to hunt and shoot, and do with us as he pleases. The Pope is determined that not a Bible shall pass over the Alps, if he can help it. If he should have his will, eternal darkness will reign over Italy. And we are here to ask our government to unite with the great men of Europe, in asserting that man has a right to worship GOD according to the dictates of his conscience.

He rejoiced to be able to state that "our noble President, and our noble Secretary of State have already taken the initiatory steps towards an unofficial and friendly request to the Duke of Tuscany on this subject."

* The following is the Note read by Dr. Murray from the Rheimish Testament:

Verse 29.—*Lest you pluck up, also.* The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance to the whole Church, and commit the matter to God's judgment in the latter day. Otherwise, where evil men, be they *Heretics* or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or *executed*.

The Rev. Dr. Hague of Newark, New Jersey, made the third address, and commenced with the following reply to the question, "What is the use of this meeting?"

"It is," said Dr. H. "that when the soul is deeply stirred the lips may speak. Our Christianity has taught us that not outward might is the great agent of 'social reform.' There is a power in truth that must be felt. We sometimes make a mistake in forbearing to utter our sentiments. A righteous testimony is never lost. It will find a response in every breast, and will be taken up, and sounded forth, like a voice of many waters and of mighty thunderings."

Dr. H. here quoted from the recent speech of Gen. Cass in the Senate, and paid a hearty tribute to the sentiments it contained, and to the man who uttered them.

"What were the sentiments advanced on this platform last spring by Bishop Hughes, on the Catholic Chapter in the United States?' He read from the printed address, and called attention to the declaration that the merit of first proclaiming Religious Liberty belonged to the Catholics of Maryland.

"This was not the time or place to discuss the historical fact. But not to notice the kind of religious liberty which was established in Catholic Maryland, under which blasphemy was punished with death, and so construed as to include such men as Judge Story and William Ellery Channing; and not to enter into a discussion of the fact whether even the little Religious Liberty that was enjoyed by that colony was of Catholic origin; admitting the claim to be well founded, he would solemnly and earnestly call on Bishop Hughes and all good Catholics, if they really believe in Religious Liberty, to come forward and show their faith by their works, in uniting with us in one grand effort to secure the liberation of these persecuted Bible-readers.

"There is an interesting aspect of Tuscany. Who of us does not know that Tuscany did for years stand out as the representative of liberty in Italy. He recollected standing in the studio of Powers, in Florence, and hearing him speak with enthusiasm of the liberality of the Grand Duke. But how has the gold become dim!

"The voices you send across the waters will not be lost. On the steps of the Church of Santa Cruz, rough in its exterior, he had stood by the statue of Michael Angelo. In that square, 600 years ago, the people met and overcame their oppressors, and established the Republic; and for the most part, the Grand Dukes had since that time been the friends of liberty. And there is an element there that will respond to your call."

The vast congregation then united in singing, to the tune of Old Hundred, the 117th Psalm, "From all who dwell below the skies," etc.

The Rev. Dr. Fairchild, on behalf of the Committee of Arrange-

ments read the following series of "Propositions" which set forth the objects of the meeting.

1. It has been proposed to invoke the influence of the President of the United States to induce the government of Tuscany to pursue a milder policy, because it is believed that the affair of the Madiai has reached such a point, that, in answer to a kind request coming from the Chief Magistrate of this country, not in the way of ordinary diplomacy, or as a political question, but as an act of personal favor to him and as a favor to this nation, clemency may be shown to these sufferers, and they may be allowed to come to us. This request is made the more readily to our worthy Chief Magistrate, because it is within our knowledge that a similar influence has been not once, but several times exerted in favor of clemency by several of his predecessors, and not in vain. This happened in relation to a persecution, a few years ago, at Hamburg, the massacre of the Jews at Damascus, as well as in other instances.

2. With equal readiness should we unite with our fellow citizens in invoking that influence in the case of any persons suffering for conscience' sake, whoever they might be, whenever it can be shown that such interposition, personal rather than official, would be likely to prove effectual.

3. Whilst this meeting, fully believing that GOD has given to no man the right to hold error, or practice a false worship, yet that, in this respect he is accountable to Him who alone is LORD of the conscience, who has given him His word to enlighten and guide him, if he will submit to its teaching; and that no man, no combination of men, nor human government, has the right to compel men to believe as *they* do, "under pains and penalties;" therefore this meeting reprobates that state of things, in any country, by which dissent from the Established Church is viewed and treated as constructive treason.

4. It is not the object of this meeting to boast of our political institutions, or to meddle with questions of a political nature. We have no desire to wound the feelings of other nations by touching questions that relate to the forms of the civil government—questions which we hold, that every nation has the exclusive right to decide for itself, and may justly demand that its decisions shall be respected.

5. Neither have we come together to abuse the rulers of any country in Europe, or of any other part of the world; but, appreciating in some good degree the difficulties under which some of them and their governments lie at present, we would set before them what we have found to be so beneficial to all concerned in our country, and make some suggestions which may (with GOD's blessing) not be without use to them.

6. This meeting would consider the subject before them, not as a Protes-

tant or Roman Catholic question, but as one which concerns the interests of Humanity entire, especially the interests and honor of Christendom. We desire liberty of conscience for all, whoever they may be, and we reprobate and stigmatize persecution on religious grounds, wherever it may exist. We live under a government, we are happy to say, whose constitutional provisions guarantee to the population (native and foreign) the enjoyment of the rights of conscience, the rights of private and public worship, the right to hold and to propagate their religious opinions respecting doctrines and worship in all proper and peaceable ways—a government which has made no law, that we are aware of, with the intention of preventing men from holding or imparting to their fellow men such opinions as may seem to them right on the subject of religion.

7. The religious liberty so fully enjoyed by all in the United States justifies us in appealing to the liberality of the rulers and governments of Europe, to concede all the liberty of worship and of opinion which may be consistent with internal peace, and due to national comity. The people of the United States, chiefly Protestants, cannot look upon the punishment of men for no other offence than Protestantism, without that dissatisfaction which must strongly act upon all Protestant people, and prepare a state of opinion which may one day be very unfavorable to the peace of the world.

8. Still further: the people of the United States, when conflagration or famine overwhelms with distress or ruin any other people, do not stop to inquire into the religious or political opinions of the sufferers, but fly promptly to their relief, as has been twice done in relation to Madeira, and also to Ireland, Scotland, and Greece. This liberality on our part entitles us to, at least, a respectful hearing, when we speak of religious liberty to the nations of the earth, especially as we have had ample experience of its blessed influence.

9. Christendom has long submitted to a *law of nations*. And even *the comity of nations*, if it has not commanded so general an assent, has at least exerted a wide and perceptible influence. But a *public opinion of nations* is rapidly growing into power, and its influence will be far more effectual and controling than either. The facilities of travelling, the wonders of the telegraph, the increase of knowledge, are opening the way for an interchange of opinions which must remove many difficulties, and thus bring about a unity of sentiment on very many subjects on which men have heretofore been divided. It will become a matter of necessity that rulers and governments prepare for this change, and so modify their laws and regulations as to make due concessions to this new state of things.

The next speaker was the Rev. Dr. Bethune, of Brooklyn, whose admirable speech, for want of room, must be deferred to the next number.

The Rev. Dr. Cox, of Brooklyn, made the last address, which was a short one, for the hour was late.

"The brother," (Dr. Bethune) said he, "has taken up all the time, and said several of the best things that he (Dr. Cox) intended to say. But reviewing the ground, he descanted eloquently on the patriotism of America, and the right a clergyman had to be proud of his country, the only one on the whole earth where religion is perfectly free. Our sympathies, therefore, are with those who are suffering in other lands.

"And such an exhibition as this is the proper mode of showing our sympathies. If he had the skill of a Phidias or Praxitiles, he would love to make immortal in marble or on canvass that glorious scene, when the dying Henry Clay stood up in the presence of Kossuth, and stretching forth his right hand, said to him, 'Governor Kossuth, as a dying man, I protest against *your* doctrine of intervention.' But this is *another* and a better mode. This is the exhibition of Christian love and principle, that binds all hearts that love the truth, and it will be felt in all lands. Pursuing this train of thought, Dr. Cox brought the meeting to a close in a state of delightful emotion, and sat down in the midst of cheers."

The meeting was then dissolved, having continued more than three hours. We have never seen so much enthusiasm on any other public occasion of a religious nature in these United States. It was manifest that a chord had been struck in every heart whose vibrations will not soon cease. It is our prayer that this meeting may greatly promote the glorious cause of religious freedom in the world as well as the relief of the persecuted Madiai.

We are indebted to the New-York Observer and other papers for the reports of the addresses which are given above.

Such was the great meeting held at the Metropolitan Hall, on the 7th of January, in behalf of the Madiai and the Cause of Religious Liberty. It was gotten up mainly under the auspices, and through the efforts of the American and Foreign Christian Union. We are happy to learn that accounts of the proceedings, including the "Statement," "Resolutions," and "Propositions" have been very extensively published in the secular as well as in the religious papers, in all parts of our country.

We are happy also to be able to say that a letter has been addressed to the Grand Duke of Tuscany, by Mr. Everett, the Secretary of State, in behalf of the Madiai and other sufferers for "righteous-

ness' sake" in that Duchy. This letter is, of course, *unofficial*, but still, as it cannot be entirely dissociated from the influence which attaches to the high position of the writer, it can hardly fail to receive a respectful consideration. Let us lift up our hearts in prayer to GOD, that it may be successful in inclining the heart of the monarch of that country to cause these persecutions to cease.

Our Own Operations: Home & Foreign Fields.

We have given up so many of our pages to a notice of the great meeting at the Metropolitan Hall in behalf of our persecuted brethren in Tuscany, that we are compelled to say almost nothing about the operations of our Society during the last month. It was not possible for us to do otherwise—inasmuch as the first half of our Magazine was in type before the meeting referred to was held—unless we had failed to do anything like justice to the occasion, and to the great principles, for the maintenance of which the meeting was held. Our next number will be fuller than common in that portion of its contents which relates to our own work; for which, indeed, the materials will be most ample. In the meanwhile our readers will be pleased to receive a few brief statements.

1. We have received very cheering reports from our missionaries in many parts of the Home field. One of them reports no less than six conversions of Romanists within a few weeks in a city in New Jersey, where a very precious work of Grace has been, and still is, going forward. One of our missionaries in New England, who occupies a field which was supposed to be peculiarly difficult, has met with most unhoped for encouragement.

2. We have interesting details of the work in Canada, where our Society sustains five laborers in connexion with the *French Canadian Missionary Society*.

3. Our missionary at Rio de Janeiro is greatly encouraged in his work, and with good reason; but the facts which he reports are not such as we can commit to these pages.

4. We have received two very long and interesting letters from Sardinia, setting forth the state of things in that country. We shall endeavor to find room for one, if not both, in our next number.

We are concerned to learn that in one of the Departments of France a number of the schoolmasters of the Evangelical Society

have been forbidden to pursue their work, and their schools have been closed by the Government of the Department, and its other operations put in jeopardy because of the Society's not being connected with, or the property of, Churches authorized by the State. We have not yet seen the particulars of the affair, which we hope will not turn out to be very serious. The times, however, so far as France is concerned, are eminently serious; and our brethren there should have the benefit of our earnest prayers that they may be guided by heavenly wisdom in any conflicts or collisions with the State to which they may be called.

Juvenile Department.

DIALOGUE No. 2.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Willie. Well, Father, I hope that you have not forgotten your promise to tell us something more about Christendom.

Father. No, my child, I have not forgotten my promise; but let us see: what did I say should be the subject of our next conversation?

Eddie. You said, dear Father, that you would tell us about the number of people in the world who are called Christians; and how they are divided into Protestants, Roman Catholics, etc. and some other things of that sort.

Father. That was it. Let us begin with the Roman Catholics, as they are the most numerous. The Right Reverend Dr. Hughes, the Roman Catholic Archbishop of New-York, says that there are two hundred millions of Roman Catholics in the world. In saying this he but follows his master, Pope Pius IX. But I do not see how either the Pope or Archbishop Hughes can make it appear that there are so many Roman Catholics. I have never been able to find more than one hundred and sixty-five, or at the most, one hundred and seventy-five millions in the whole world. But we must suppose that the Pope knows best.

Willie. But why should *he* know better than you, dear Father?

Father. Because he is the Shepherd of this great flock, and ought to know the number of his sheep. He has his Archbishops, Bishops, Priests and missionaries in every part of the world where the Roman Catholic Church is found,—in Europe, Asia, Africa, North and South America, and the Islands —and these men make reports to him, very often, of the number of people in their respective dioceses, parishes, and missions, who profess to be Roman Catholics.

Eddie. I should like to know why they are called *Roman Catholics.*

Father. Because they consider that the Pope, who lives at Rome, and is a king there, is the human Head of the Church, and Vicegerent or vice-ruler of CHRIST, or for CHRIST, over the whole Church in this world. On this account their Church has the name *Roman* applied to it by the Protestants and others; but they do not like to be called *Roman Catholics*, but only *Catholics.*

Eddie. But why is their Church called *Catholic?*

Father. Because they claim that their Church is the *Universal* Church: the word *Catholic* being a Greek word, which signifies *General* or *Universal.*

Eddie. Was there ever a time when that Church was the only one?

Father. They say so; and in fact, before the "Grand Schism," as it is called, took place, (in the Ninth Century,) when the "Greek" or "Eastern Church" separated from the "Latin" or "Western Church," almost all the Christian Churches were in a certain sense united, so that there was a sort of "General" or "Catholic" Church. But of these things we shall speak at another time.

Willie. Now tell us something about the PROTESTANTS. How many are there of them.

Father. From all I have learned by careful inquiry, I think that there are not less than eighty-five millions of Protestants in the world.

Willie. And why are they called *Protestants!*

Father. Because LUTHER and other wise and good men, who separated from the Roman Catholic Church, in the "Great Reformation" in the Sixteenth Century, *protested* in a public declaration, on a certain great occasion, before the Diet or Congress of Germany, against the errors or heresies of the Roman Catholic Church. On this account they were called *Protestants*, and their followers bear that name, in distinction from the Roman Catholics, to this day.

Eddie. What other great division of the Christians is there?

Father. There are what are called the *Oriental Churches*, or group of Oriental Churches—that is, Churches which are found in the Eastern Countries; such as Turkey, Greece, Russia, Hungary, and in Asia Minor and Palestine.

Eddie. How many of them are there, dear Father?

Father. There are *six:* The Greek, Armenian, Nestorian, Syrian, Coptic, and Abyssinian. But the Greek Church, chiefly found in Russia, the Turkish Empire, and the kingdom of Greece, is by much the most numerous, having not less than *sixty-three millions* of followers, of whom fifty-six millions are in Russia and Hungary, and seven millions in Turkey and Greece. The other five Churches have about seven millions, of which the Armenians and Nestorians make five or six.

Eddie. Then there are 200,000,000 of Roman Catholics, 85,000,000 of

Protestants, and 70,000,000 of the members of the Oriental Churches,—making in all 355,000,000 people who are called Christians.

Father. Just so. And if there are one thousand millions of people in the world, as M. Balbi, a great French Geographer, supposes, then more than the one-third part of them are *nominally* Christians, or *Christians in name.*

Willie. Yes, but I fear that many of them are very poor Christians.

Father. That is true, my child; and yet they are in many respects in a far better state than the poor Heathen, or even the Mohammedans. They are far more civilized, almost all of them have some knowledge of God and of the Saviour, and have a *heart* and a *conscience;* and they can be made to understand the Gospel with far more ease than the Heathen or the Mohammedans.

Eddie. There are many other things, dear Father, which I wish to hear about—such as which *nations* are Protestant, which Roman Catholic, which of the Greek Church, and which of them are the most important or have the most influence in the world. But I am sure that both Willie and I have heard enough for this time. I am afraid that if you tell us more, during this conversation, we shall be in danger of forgetting all.

Father. Yes, I think so too; and, therefore we will stop here. I hope that soon we may be able to resume this dialogue, for I have a great deal more to tell you about this subject.

A LETTER FROM ROME.

Our juvenile readers will be pleased with the following letter. It was written by an American gentleman now at Rome, (in Italy,) to the Superintendent of a Sabbath School in which he was for years a teacher, and of which he for some time had charge. It will tell them a good many things about Rome which will interest them.

"My dear Mr. ———, I have not forgotten my promise to write, on reaching my destination, to the Sunday School in which you and I both feel a deep interest; and more than once, attempting to fulfil it, I have been prevented by pressing occupations. Very often do I bring myself back in thought to those scenes in which I have spent so many pleasant, and I trust, profitable hours of Sabbath time; and recall with much satisfaction your engagement to remember me at the throne of grace. I hear that since my departure you have changed your place of meeting, and now worship in a public hall; but I heartily trust that this has caused no decrease in the attendance or the interest of the school. Our children must make a manly effort to keep together, and maintain the credit and order of their Sunday School,

now that they are without a convenient place for assembling; remembering that much of the welfare of the Church depends on them. I hope to hear that every boy and girl I know among our former number still comes regularly and punctually, in fair weather or foul. The little American Chapel in Rome, which is not more than half as large as the hall in which you meet, is pretty well filled on Sabbath mornings; but among all the congregation I see only one or two boys, and two or three girls, and while it makes me sad sometimes to think that we have no Sabbath School here, it makes me also look back with all the more affection to the Sunday School at home, and feel that I *belong there still.*

"We have been nearly seven weeks in this great city, of which every child I suppose has read or heard something, and which contains so much that is famous and interesting. Rome you remember is one of the oldest capitals now existing, for it was founded more than twenty-six hundred years ago; that is, over seven hundred and fifty years before our SAVIOUR'S birth. Once it was a very large city, having some two millions at least of inhabitants; but now it is much reduced, and is not more than one quarter as populous as the cities of New-York and Brooklyn united. Among the most remarkable things here are the ruins of the old heathen temples, where, when the people were idolaters they used to worship false gods, and offer sacrifices before their statues and pictures. I am sorry to say that though the people of Rome now call themselves Christians, they seem to be almost as ignorant of the true Gospel as their heathen forefathers were. If you should enter one of their churches, you would see them kneeling before pictures, and statues, just as the heathen do, and going through a great many ceremonies and practices which look very heathenish indeed. There poor people know nothing of the blessed Bible, with very few exceptions; nor will their rulers permit it to be made known to them. It is almost a crime here to possess a copy of the Word of GOD; and to circulate it would endanger the safety of any one, should it be known to the government. I trust you will not forget to pray for these unhappy people, who are kept in ignorance of that precious book which gives us all our knowledge of the way of salvation through CHRIST.

"There are two places in Rome that I have visited with particular interest, and which I think would be very interesting to any one who has studied his Bible. One is the road which leads into this city from the south; it is the old Roman road, the identical one over which the Apostle Paul travelled when he came here near the end of his life, probably to suffer martyrdom in this city. You may imagine with what associations I walked along this pavement which was trod, eighteen hundred years ago, by the great apostle. I do not know that there is any other locality here which is connected with his history. They pretend to show the prison where he was kept, but the story they tell about it is so absurd as to make the whole matter appear improbable. The other place

of interest I alluded to, is an Arch, or monument in the shape of a gateway, that was built in commemoration of the destruction of the city of Jerusalem by the Romans, and was erected just after that event, about forty years after our Saviour's death. On the sides of this Arch are figures representing various objects which the Romans brought home with them from Jerusalem; and although the monument is so very old and much injured, you can yet trace distinctly the figure of the Ark of the Covenant, and the golden candlestick, with its seven branches, which were carried away from the temple. There are many other things that I should like to write to you about, but I have not time at present.

"While there is so much to please and instruct a stranger in this city, I can assure you there is much more to excite pity and sorrow. At every step you meet with sights of poverty and wretchedness, such as you rarely see in our happy country; there is a great deal of suffering and misery among the people; and when you remember that they are not only thus miserable in this life, but are also without any true Christian hope for the life to come, you must be moved with pity, and be constrained to ask God earnestly to hasten the time when it will be possible to give the Gospel of His Son to these thousands who are perishing for lack of knowledge. Oh, how should children who are taught the Word of God in Sunday Schools and Churches, and at their homes, prize that blessed book, and thank God for it, and make it the guide and rule of their lives, and give their hearts to that Saviour whom it teaches them to love!

"I have just heard, by a letter from home, of the death of a little child who did not belong to our school, I believe, being very young, but whom I well remember to have seen often at church and elsewhere. I feel deeply for the family who have been thus afflicted. May He who knows the depth of their sorrow, comfort and support them. And may the dear children whom God yet spares take warning of the importance of preparation for death. The youngest of them may die: let them lose no time in seeking peace with God through faith in the Redeemer; then, however short, their lives will be long enough to witness their readiness for the great change; and if spared to a riper age, they will always rejoice at having given themselves in childhood to the service of God.

"With best wishes for the happiness of yourself and all your dear scholars, during the New Year that you are about to enter upon, I remain, my dear Mr. ———, your sincere friend, * * * * *."

Movements of Rome.

Rome is wide awake, and she certainly has enough to do. We have given in the former part of this number of our magazine the Pope's Allocution in

relation to New Granada,—which we earnestly recommend to our friends, and all the friends of religious liberty, to read. To one who is regarding the "signs of the Times," the movement in New Granada is most interesting. His Holiness shows full well what *he* thinks of it.

In our next number we purpose to give the letter of his Holiness to the king of Sardinia, another country where Rome finds a good many rebellious children just now, whom she is not very well able to manage. O, what manifold mischiefs the printing press, the school, and the principle of civil and religious liberty have been perpetrating the last three centuries and more in the Pope's great domain! That grievous "wound" which the "beast" received at the Reformation has not yet been healed, and we are uncharitable enough to hope and pray that it never may be!

As to our own country, it is manifest that in some parts, especially here in the State of New-York, we are to have another struggle with Rome, on the Common, or Public, School Question. His Grace, Archbishop Hughes, is mustering his forces. On Sabbath night, January 9th, he preached a great sermon against the "Godless" system, at St. Xavier's Church, in the city of New-York. Tickets of admission, each 50 cents, were required at the door. The avails are to go to the completion of the parish school house connected with that church. We have not room for his Grace's sermon; but we mean to give a considerable portion of it in our next number. The battle must be fought over again. And as to those Protestants who have been misled by such sophistries as the Archbishop employs, they must be looked after. It is too bad if *we* cannot get along *with our church instruction, catechetical instruction, Bible-class instruction, Sabbath-school instruction, and parental instruction*, but must be found lending a helping hand to Rome, to overthrow our *public schools;* because they too cannot be made religious schools, and this on the erroneous position, or *postulate* rather, that what is not *religious* in instruction is, by necessary consequence, *irreligious!* Such sophistry, we must say to his Grace, will not do. He has his redress, and so have those Protestants who are not satisfied with the public schools. If he likes not the public schools, he can get up schools of his own, on the voluntary principle, and make the instruction what he pleases. And so can, and so will, our Protestant friends,—"parochial schools," or others, let the name be what it may.

View of Public Affairs.

Our Congress has not done much thus far; a long and not very profitable discussion about the *Clayton and Bulwer Treaty*, has taken place; it had an immense compass, and was one of the *de omnibus rebus* character, of which, alas, we have too many in our National Legislature in these days. Gen.

Cass in the Senate, and Mr. Willcox in the House, have introduced the subject of the Protection due to American citizens in their religious rights, whilst residing or sojourning in foreign lands, and the former has made a noble speech on the occasion. The subject was referred to the Committee on Foreign Affairs. *Not a moment should be lost in the getting up and forwarding of Petitions to Congress, in behalf of this great measure.* We beg the friends of religious liberty to take this matter in hand at once. Let pastors get their principal men to sign such petitions in great numbers, and forward them without delay. These petitions need not be long—five lines will suffice—simply praying Congress to take the necessary steps to secure to our people abroad the right to have their own worship, whenever they desire it and are willing to maintain it, and defend them from being required to conform to religious ceremonies and usages to which they are conscientiously opposed. This is a great question, and connected with another: the duty of this government, and those of England and Holland, and of other countries which enjoy religious liberty, to urge upon the governments of those countries which enjoy it not, the duty and advantages of granting this great right to their subjects. Nations negociate about the slave trade, and justly; and why not negociate about the subject of *Religious Liberty*, the greatest of all liberties? England and these United States have shown, in the case of Turkey, what can be done in this way.

In Europe, the most remarkable event has been the downfall of the Derby ministry, and the "inauguration," as the French would say, of that of Lord Aberdeen, with Russell, Palmerston, Gladstone, and others. It is the first *composite* ministry which that country has had for many years, and certainly it is one which embraces much talent and experience.

In France, Louis Napoleon is busy in arranging the *Succession* to his throne, a work which Time will show to be most unnecessary, in our humble judgment. In the meanwhile, he seems to be firmly seated in his throne. The great Northern Powers have been, however, ominously slow in sending their adhesion.

Notices of Books.

Remarkable Adventures by Celebrated Persons is a beautiful and interesting book for Youth. Published by Robert Sears, New-York.

Sequel to the Female Jesuit. Published by M. W. Dodd. It solves the mystery which was set forth in the volume which preceded it, and gives another illustration of what "*a deceived heart*" can do in the way of wicked adventure and cunning imposture. The subject of it was more than a match even for the Jesuits themselves, and this is saying very much.

Our Own Books. The Board have several works in press; among them the Life of the excellent Mr. Norton, our late Secretary, which will soon be published.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th JANUARY, 1853.

MAINE.

Dennysville, Peter E. Vose, to constitute Rev. Uriah Balkam, of Wiscasset, L. M. 30 00
Bangor, Hammand St. Sab. Sch. to make E. F. Duren L. M. 30 00
Canaan, E. F. 1 00
West Sidney, A. W. Cummings, . . . 1 00

NEW HAMPSHIRE.

Keene, Daniel Adams, in part to make Daniel L. Adams, M. D. of N. Y., L. M. . 10 00
Newport, Cong. Ch. and Society, . . . 5 65
Meriden, Miss Ellen M. Morgan to make Farnum J. Morgan L. M. . . . 30 00

VERMONT.

Rochester, Cong. Ch. and Society, . . 7 00
Rutland, David Kirkaldie, ... 2 00
Berlin, David Hobart, ... 1 00

MASSACHUSETTS.

Lenox, Ezra Osborn, ... 1 50
Francestown, Lucy Everitt, 3d payment for L. M. 5 00
North Amherst, Cong. Ch. to make Rev. Geo. E. Fisher L. M. 30 00
Dunstable, Miss Lucy Fletcher, . . . 2 00
North Danvers, 3d Cong. Ch. in part to make Rev. James Fletcher L. M. . . 10 21
Abington, 1st Cong. Ch. 22 09
East Abington, Cong. Ch. 28 25
Manchester, Cong. Ch. 24 65
Pepperell, 1st Cong. Ch. a balance to make Rev. Lyman Cutler L. M. . . . 4 00
Rockport, Orthodox Cong. Ch. to make Rev. Wm. Gale L. M. 30 00
North Brookfield, Cong. Ch. to make Rev. Christopher Cushing L. M. 30 62
Lowell, Kirk St. Ch. in full, to make Rev. Amos Blanchard D. D., L. M. . . . 27 80
Chatham, Cong. Ch. to make Rev. Noadiah S. Dickinson L. M. 30 00
Upton, Cong. Ch. to make Rev. W. Warren L. M. 45 50
Webster, Cong. Ch. 14 67
Millbury, 1st Cong. Ch. to make Rev. N. Beach L. M. 40 90
West Boylston, Cong. Ch. $22,39; Bapt. Ch. $10.24, ... 32 63
Taunton, By Levi Andrews, from his wife and brother, ... 2 00
Conway, Cong. Soc. add. 1 00
Sippican, Cong. Soc. in full to make Mrs. Selina F. Cobb a L. M. 18 00

RHODE ISLAND.

Newport, Central Bap. Church, Rev. Mr. Jackson, ... 14 00
M. E. Ch. Rev. J. B. Husted, . . 14 50
1st Bap. Ch. Rev. S. Adlam, . . . 15 00
2d Bap. Ch. Rev. Dr. Choules, . . 23 50

CONNECTICUT.

Brooklyn, Dea. Moses Clark, ... 5 00
Somers, Cong. Ch. and Society, to make Mrs. Charles Kimball, of Somers, Conn. L. M. 32 50
New Preston, Chas. Whittlesey, $5.00; a female friend, $1.25, ... 6 25
Hartford, South Cong. Ch. (Rev. Walter Clarke,) Chas. T. Webster, Isaac Hills, Pliny Jewell, Peter D. Stillman, Levi Lincoln, ea. an. $3.00; Rev. B. E. Hale, Samuel Woodruff, Thos. K. Brace, ea. an. $5.00; D. F. Robinson, A. W. Butler, ea. an. $10.00; others, in part to make the pastor a L. D. $44.00, ... 94 00
Centre Cong. Ch. (Rev. Dr. Hawes,) Calvin Day, $25.00; Thos. S. Williams, $150.00; Francis Parsons, David Watkinson, James Trumbull, ea. $20.00; Henry A. Perkins, Horatio Fitch, Chas. Seymour, J. Warberton, W. W. House, Alfred Smith, W. W. Ellsworth, ea. an. $10,00; S. Bourne, Miss E. Bunce, Chas. Fox, John Beach, Tritius Wadsworth, E. Fessenden, Rev. A. C. Baldwin, Chauncy Ives, ea. an. $5.00; Goodwin & Co. $6.00; Mrs. L. Sargent, $3.00; Young Ladies' Collections, $25.50; others, $5.00, . 384 50
Birmingham, Dr. B. M. Bassett, in full, L. M. 15 00
Tolland, Cong. Ch. (Rev. A. Marsh,) . 9 00
Middletown, Additional, Wm. Boardman, $3.00; others, $4.00, ... 7 00
New Haven, Centre Ch. additional, James Winship, $5.00; Leonard Bacon, D. D. $5.00; D. Selden, $10.00, . . . 20 00
North Ch. add. A. H. Maltbie, . . 5 00
Hartford, North Cong. Ch. (Rev. Dr. Bushnell,) including An. M's, . . . 176 33
Pearl St. Cong. Ch. (Rev. Mr. Beadle,) C. L. Porter, $20.00; John L. Boswell, $20.00; Jas. B. Hosmer, $25.00; W. H. Kelsey, $3.00; Geo. S. Beach, $5.00; Cash, $1.00; Thos. Smith, $100.00, . . 174 00

NEW-YORK.

Durham, Daniel B. Boothe, to make himself a L. M. 30 00
East Bloomfield, Presb. Ch. per M. Adams, 41 45
Melvin Hill, Bapt. Ch. in part, . . . 2 25
Orleans, Bapt. Ch. 2 75
Cayuga, Mrs. R. Powers, ... 2 00
Chenango Forks, Simeon Rogers, . . . 1 00
Rochester, Mrs. Ray, ... 10 00
North Bergen, N. M. Clute, ... 10 00
Albany, Ladies of Albany, per P. F. Brochet, ... 20 00
Cuba, Rev. Jefferson Wynkoop, . . . 10 00
Middletown, Mrs. James H. Genung, A. M. 3 00
Arksville, Alexander Ruby, ... 2 00
City, Market St. Ch. 5 00
George Ludlow, ... 1 00
7th Presb. Ch. add. 11 50
Troy, 1st Presb. Ch. per Benj. Hatch, . 129 31
Shawangunk, Miss Frances J. Webb, . 3 00
Middletown, Miss S. D. Carman, . . 3 00
Lockport, New Year's Gift from "aliquis," in part to make C. L. Ford L. M. . . 10 00
Marion, R. H. Lee, ... 3 00
Johnstown, Presb. Ch. 13 37
Rev. Mr. Fisher, ... 2 00
Mr. Getman, ... 1 00
Lafayette, Cong. Ch. 6 62
——— Rev. M. C. Searles, ... 40 38
Brooklyn, Ch. of the Pilgrims, (Rev. R. S. Storrs, Jr.) 240 02
Warsaw, Cong. Ch. 22 00
Messrs. Buxton, to make Wm. Buxton L. M. 7 00
Sinclairville, Cong. Ch. 6 00
Niagara Falls, Presb. Ch. $27.17; Mrs. T. Whitney, $10.00; E. Pomeroy Graves, $10.00, in full of L. M's, . . . 47 17
Methodist Ch. 4 78
Lancaster, Presb. Ch. to make Rev. Wm. Waiete, jr. L. M. 35 00

Attica, Presb. Ch. 15 00
Newark Valley, Per Rev. Marcus Ford, in full to make Ozias Slosson, L. M. . . 20 00
Brooklyn, Van Wick Wickes, ... 10 00
Flatland, Ref. D. Ch 16 32
M. E. Ch. to make Rev. Thos. E. Burch, L. M. 41 35
Flatbush, Ref. Dutch Ch. $30.00, of which by a friend to make Selah Woodhull Strong a L. M. and one hundred of same to make Rev. Thos. M. Strong D.D. L. D. 135 33
City, Rev. Mr. Fisher, for a friend, . . 10 00
Mrs. Anson G. Phelps, . . . 10 00

NEW-JERSEY.

Titusville, Presb. Ch. in part, . . . 12 00
New Hope, M. E. Ch. 3 62
Lambertsville, Presb. Ch. 20 40
Bapt. Ch. 8 50
M. E. Ch. 6 18
Long Branch, M. E. Ch. 19 00
Red Bank, Bapt. Ch. 7 00
M. E. Ch. 4 00
Bordentown, Union Meeting, in part, . 11 00
Newark, South Bapt. Ch. by D. C. Whitman, Treas. 50 00
Paterson, A female member of 2d Presb. Church, ... 10 00
Newark, Job Haines, to make Phebe A. Haines L. M. 30 00
Daniel Price, to make his wife Charity B. Price a L. M. 30 00
Orange, 1st Presb. Ch. 52 73
Parsippany, Presb. Ch. balance per Rev. T. Baldwin, ... 4 40
Perth Amboy, S. G. Woodbridge A. M. to make Rev. John A. Annin, of Cedarville, N. J. and Rev. Benj. Cory, of Perth Amboy, N. J. Life Members, ... 60 00

ENNSYLVANIA.

Pittsburgh, Liberty St. M. E. Ch. in full to make Rev. Isaac N. Baird M.D., L. M. . 27 00
Philadelphia, Mr. Constable, . . . 10 00
Ararat, Cong. Soc. per Rev. G. N. Todd, 3 00
Philadelphia, Margaret B. Livingston, . 5 00
Wm. H. Richards, ... 6 00
Jeremiah Starr, in full L. M. . . 10 00

MARYLAND.

Emmitsburg, David Gamble, ... 5 00

VIRGINIA.

Staunton, Miss Rebecca Hodges, per Rev. B. M. Smith, ... 1 50

GEORGIA.

Macon, Rev. O. S. Smith, ... 4 00
LaGrange, G. W. Talley, ... 1 00

ALABAMA.

Mobile, Ladies Auxiliary Society, per Miss H. C. Ogden—paid Colporteur in Mobile, 197 50
Montgomery, S. D. Hubbard, . . . 3 00

KENTUCKY.

Louisville, Chestnut St. Presb. Ch., Rev. L. J. Halsey, W. Richardson, wife and daughter, $14.00; Mrs. Cutler, $1.00; Mrs. Lintner, $3.00; L. S. Warren, $5.00; L. Ruffner, $5.00; W. C. Brooks, $5.00; Mrs. Brigham, $20.00; A. Harbeson, $3.00; Mrs. Hughes, $1.00; Mrs. Belknap, $5.00; Mr. Greer, $5.00; Montgomery & Davadge, $10.00; E. Holbrook, $10.00; Mr. Carter, $2.00; W. S. Vernon, $5.00; others, $5.00, ... 99 00
Louisville, W. F. Petitt, Esq. . . . 10 00
Maysville, Rev. Dr. —— Grundy, A. M. . 5 00

OHIO.

Aurora, Bapt. Ch. 3 30
Presb. Ch. in part, ... 5 00
Bainbridge, Presb. Ch. in part, . . 1 97
Twinsburg, Presb. Ch. in part, . . . 5 72
Streetsboro, Bapt. Ch. 3 96
Cong. Ch. 4 42
Newton Falls, Cong. Ch. add. for Rev. Wm. R. Stevens L. M. 8 00
Parma, Presb. Ch. in part Rev. Cicero B. Stevens L. M. 9 00
Brooklyn, Union Meeting, M. E. Ch. . . 3 62
Chardon, Bapt. Ch. 1 25
Hambden, Cong. Ch. 6 62
Mesopotamia, balance, ... 6 00
Geneva, Cong. Ch. in full of Rev. Sherman Taylor L. M. 10 00
Springfield, Students of Wittemberg College, to constitute their President, Rev. Samuel Sprecher, L. M. 30 14
1st Evang. Luth. Church, . . 6 00
1st Cong. Ch. 9 10
1st Presb. Ch. in part, . . . 16 29
Epis. Ch. 1 00
Troy, Franklin Presb. Ch. 37 19
Bapt. Ch. in part, ... 4 52
M. E. Church, ... 2 80
Ripley, Asso. Ref. Ch. 2 50
Union Meeting, ... 32 91
Johnston, Presb. Ch. 2d payment of Rev. O. S. Eells, L. M. 5 00
Twinsburg, Bal. 50
Bloomfield, Bal. 3 75
Hambden, Bal. 6 31

MICHIGAN.

Dexter, Rebecca Tracy, for the Waldenses, 2 00
Ypsilanti, Presb. Ch. by Rev. E. Cheever, 10 00

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